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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons preached in the Parish Church of St. Botolph, Bishopsgate.* By CHARLES JAMES BLOMFIELD, D. D. Rector, now Bishop of London. London: Fellowes and Rivingtons. 8vo. 1829. Price 12s.

THIS excellent volume needs no *Imprimatur* of ours to recommend it to the notice of the public. It is inscribed, with peculiar felicity of phrase, and most affectionate piety, to the parishioners of St. Botolph's, Bishopsgate; "as a record of" the author's "thankfulness to Him, who inclined them to hear the word with affection, and as an evidence of his continued desire to promote their spiritual welfare." Deeply as the flock must regret the removal of a pastor, by whose assiduous care they have been so abundantly fed "with knowledge and understanding;" doubtless, they will rejoice at an event, which has so greatly increased the sphere of his usefulness, and raised him to a situation of honour, which his merits as loudly challenged, as the crisis of the Established Church confessedly needs. "The signs of the times," to the prophetic eye of a *Christian*—(for we meddle not with that "distress and perplexity" of the political world, "which have made men's hearts fail them for fear, and for looking after those things which are coming upon the earth")—"the signs of the times" are big with portentous augury, and the faith once delivered to the saints must indeed be earnestly contended for, whether we would save it harmless from the rude assaults of infidel liberality, or protect it from the mischievous contact of indifference, enthusiasm, and cant.

The learned author of the Sermons before us "has studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The doctrines of the gospel have been faithfully expounded, and its precepts impressively enforced. With apostolical "plainness of speech" the venerable Prelate has united an awful solemnity of style, which bespeaks a heart thoroughly imbued with the feelings of a Christian, and alive to the

measureless responsibility of his office. The uncompromising spirit of a Christian warrior, encouraging his followers to the battle of the cross, hath taught him to assume the attitude of one, who would summon men to "*endure hardness, as good soldiers of Jesus Christ*;" yet his most zealous exhortations are but "the words of soberness and truth;" and the spirit of benevolence and love with which they are uttered, makes an indelible impression upon our hearts. "*Quanta illa fuit gravitas! Quanta in oratione majestas! ut facile DUCEM, non comitem diceret.*"*

The volume, which we have thus introduced to our readers, contains twenty-two sermons, upon the following topics:—1. A Godly Disposition necessary to the hearing of the Word. 2. Infidelity caused by Ignorance and Ungodliness. 3. The Mysteriousness of some parts of a Divine Revelation no ground of Objection. 4. The Help of the Spirit. 5. The Gifts of the Spirit. 6. The Creation. 7. The general Deluge. 8. Pharaoh's Heart hardened. 9. Choice of a Religion. 10. Dispositions for, and grounds of confidence in Prayer. 11. Humility and Contrition. 12. Christian Courage and Consistency. 13. Christian Improvement. 14. Christian Purity. 15. Constancy in our Christian Profession. 16. The Christian interpretation of signal Calamities. 17. Penance and Penitence. 18. The good Shepherd. 19. The Cross of Christ. 20. Resurrection of the Body. 21. Athanasian Creed. 22. A Farewell Sermon.

To analyze these Sermons, in the usual space allotted to our review of single volumes, would be an almost impossible task, and, without doubt, a very fruitless undertaking. We purpose, therefore, to favour our readers with some extracts from the most interesting portions of them, by which they may learn to admire both the *matter* and the *manner* of the work upon our table. Yet, where all is so good, how shall we make partial selections? and where there seems little motive for preference, how shall we fix our choice? We will begin, ἀπ' ἀρχῆς. The *first* discourse shall have our *first* regard. The doctrine of an *assisting* and *preventing* grace has been an abundant source of heresy and dispute. Whether a man, by his own natural strength, can turn and prepare himself to faith and calling upon God; what is the efficacy of *preventing* grace; whether it ever fail of converting those to whom it is offered; and whether its recipients may finally resist it; are points about which there have been "great searchings of heart." How to solve the difficulties which embarrass our reasonings, when we attempt to reconcile the notion of preventing grace with that of free-will, has been the vain endeavour of men, who would be wise above what is written. "Our necessary ignorance of what may be

* Cic. de Amicit. 20.

termed the moving force of God's providence in the moral government of the world," should ever be weighed by those, who venture upon the delicate subject of *inceptive* grace. Dr. Blomfield has manifested his wonted talent upon this point, and shall speak for himself. Having, from John viii. 47, established the doctrine, that all who are effectually disposed to embrace the gospel, are *so* disposed by the grace of God's Holy Spirit, the Bishop writes thus:—

The fountain of living waters is set open, and *all are invited to take of them freely*. But that, which God invites and intreats all men to do, he will certainly enable them to do; and it is therefore manifest, that whosoever has heard the message of peace in the gospel, has also received the power of attending to it, whatever use he may have made of that power. As for those, who are actually members of Christ's church, I consider it certain, that every person, in covenant with God, *has grace enough given him, to incline him to pray for more*. But the grace, so given, may be rejected, or resisted, or not improved: for although it is *sufficient*, it is not *irresistible*. Those persons, who are spoken of in Scripture as *resisting* the spirit of God, can resist him only when he is present. That he comes to us in different degrees, according as we improve the opportunities which he affords, and that he abides with us, and in us, according as we strive to retain him, is evident from the different expressions used by the apostles of "*growing in grace*," "*abounding more and more*," "*adding one virtue to another*." We conclude, therefore, that God gives to *all* his servants what may be termed an initial, or *inceptive* grace, a seminal principle of good, enabling them to turn to him, and seek for a more abundant supply; and so larger and larger measures are successively vouchsafed to them, who use and improve what has already been imparted to them; . . . whereas the neglect and non-improvement of spiritual aid and influence, are the causes of their being at length wholly withdrawn."—Pp. 11, 12.

We heartily commend our author's second sermon to the study of those conceited sciolists and contemptible sophists, who think, or *pretend* to think, it a mark of *talent* to reject the gospel, and enlist themselves under the banners of some great name to support their wretched cause of infidelity and sin. We are tempted to make the following quotation, because the perusal of a recent memoir of a noble poet, by a poetical biographer, has made us acquainted with the exemplar, which, probably, suggested to our excellent author the outline of his picture.

Again then I assert, that such instances of highly gifted infidelity are no argument against the truth of our holy religion. But I will tell you what they are; and in that point of view I earnestly intreat you to consider them with seriousness, and with fear. They are sad and signal instances of that perverseness of human nature, which converts to the purposes of evil the best and noblest gifts of God. They are striking proofs of the necessary connexion between a depraved heart and a moral blindness of the understanding. They teach us, that the finest talents, far from ascertaining any man's success in his search after divine truth, may powerfully obstruct its reception, if they be previously engaged in the cause of libertinism and sensuality. Above all, they are awful warnings, which may serve to admonish us, that when man, proud and impious man, abuses, to the ends of sin, those faculties which the Almighty Source of Wisdom gave him for the instruction and improvement of mankind, he is oftentimes abandoned in judgment, to the misgovernment of his own perverted reason, and suffered to be tossed to and fro by every gust of passion,

without consistency or respect in this world, and without hope in that which is to come. A more melancholy and awful spectacle can hardly be presented to the mind than that of a reasonable being, made in the likeness of his Creator, for the purposes of God's glory and his own eternal happiness, misled by practical ungodliness, and wilful ignorance, into the mazes of unbelief; not only neglecting the revealed will of God, but ridiculing and reviling it; not only indulging, without remorse, in every sinful pleasure, which the gospel forbids, but infusing the poison of immorality into the minds of others; labouring to vitiate the source of public principle, to weaken all the ties of virtue, and to pave the way for infidelity and atheism, by familiarizing the minds of thousands to the profane and impure effusions of a perverted imagination and a corrupt heart; to see him, deriding, with bitter sarcasms, the commerce of Christian society, and the softening intercourse of domestic life; casting around him, as in sport, firebrands, arrows, and death; and exulting in the moral destruction which he has wrought.—Pp. 27—29.

Do our readers recognize the likeness? Is not the picture drawn to the very life? We are sure that they will forgive another extract from this masterly discourse, notwithstanding the length of the last; nor will they fail to admire the *faithful* and bold touches of the reverend limner, who thus proceeds to fill up his canvas:—

This is indeed a melancholy sight: but mark the result. The God, whom he insults, and affects to disbelieve, at length forsakes him, and gives him up to the hardness of an impenitent heart. Then conscience is utterly extinguished and put away; the *light* that is in him becomes *darkness*; he is precipitated, by a restless and insatiable love of sin, from one degree of wickedness to another; his peace of mind destroyed; and by degrees his bodily strength decayed; the respect of all good men forfeited; admiration succeeded by pity and contempt; conversion seems to be hopeless, condemnation unavoidable; and at last, perhaps, in the midst of his unholy and mischievous career, the decree of the Almighty goes forth, and the wretched man is suddenly taken away, to abide the coming of his eternal Judge.—Pp. 29, 30.

“*Quis talia fando temperet a lacrymis?*” We hasten from the melancholy picture, with regret that our limits forbid us to gratify our readers by inserting the admirable exhortation appended to it. Oh, how blest the pen which is employed in such holy ministrations! Oh, how perverted the ingenuity, which would gloss over the sickening deformities of infidel debaucheries, by juggling casuistry and false philosophy! Alas! that such a man should have so lived! Alas! alas! that he should be thus, by the officious cupidity of friends, *damned to immortality*! But we forbear. In mercy to the dead, whose memory cannot too soon perish, we forbear to remonstrate with his partial and mischievous biographer, whose talents have been lamentably abused, in an abortive attempt to “make the worse appear the better reason.” From such pestilent lucubrations we return with gladness to the beautiful pages of the learned and right reverend author before us, whom it is impossible to quote without approbation; and of whose many excellences, as exhibited in the volume under review, it is difficult to make an abridgment, without injustice to the comprehensive discussions and the lucid arrangement of their gifted author. Indeed, Dr. Blomfield is

most strong, where the assailants of Christianity have thought themselves most secure of victory; and most solemn and convincing, where the laugh of the scorner and the ridicule of the philosopher have boasted themselves most invincible. What taunts hath not the scoffer directed against the Trinity as incredible and incomprehensible? Yet we intreat him to listen to the wise observations of our pastor, who thus addresses himself to the subject:—

How unreasonable is it to reject any doctrine, which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more befitting our present condition it is, to conclude, that these truths are proposed by the author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know every thing in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed, what they profess to be, the Word of God; and then takes in hand the Sacred Volume of truth with a humble and teachable mind, prepared to believe all that is therein stated, because he finds it there; and to practise all that is therein commanded, because he there discovers the sure will of God, and the motives to obedience. This it is, to receive with meekness the engrafted Word.—P. 49.

It is with unfeigned regret that we state our inability to transcribe the whole of the sermon in the volume before us, upon the "Help of the Spirit;" a fundamental doctrine of the gospel, than which none has been more grossly perverted to purposes of mischief, and delusion, and hypocrisy; as, assuredly, on the other hand, none has been more ignorantly derided by the proud advocates of the self-sufficiency of human reason.

The words, (observes our Right Reverend Prelate) in which the Apostle describes the assistance rendered by the Spirit to the faithful Christian in prayer, are exactly descriptive of the mode, in which as the Comforter, he supplies *all* the wants, and strengthens *all* the weaknesses of the believer: "*likewise also the Spirit helpeth our infirmities.*" He does not irresistibly constrain our will. He interposes not the strong arm of his almighty power to crush, or chain down our rebellious passions. He pours not an irresistible flood of light upon the eye which is closed by pride and prejudice; but *he helpeth our infirmities*. How affecting, how encouraging is this description! how conformable to that character, in which the Holy Spirit has been especially promised to Christians, the character of the Comforter! But how is it realized?—P. 65.

In these *blessed* days of latitudinarian indifference and *Popish* triumph, it is, indeed, consolatory to read the manly sentiments of Dr. Blomfield, touching the *miserable tricks*, which fools have believed and *knaves* have applauded, as if the cause of truth *now* stood in need of such absurd and questionable miracles as the Church of Rome has claimed in behalf of her ambitious hierarchy.

This spiritual juggling is still carried on, (writes his Lordship,) not only in the wilds of an ignorant and half civilized people; but in this very metropolis; in the citadel and strong-hold of the Protestant faith. Upon looking to the present aspect of the Church, can I forbear from protesting against those gross attempts at delusion, which are now again made, with an equal mixture of impiety and folly? We protest against them, from a regard for the souls of men; . . . we protest against them, as doing an injury to the cause of true religion; for since those, who now pretend to effect these miracles, claim that supernatural character for their own works, which is claimed for the works done by Christ and his apostles, every blow which is given to the credit of one, redounds to the discredit of the other; and we know how easy and common the transition is, when a partial light all at once breaks in upon long continued darkness, from a blind uninquiring superstition, to a fixed and impregnable infidelity.—Pp. 85, 86.

Not less deserving of approbation is the following just reprehension of the doctrine of penance, which we select from the seventeenth sermon of the volume under review.

We do not persuade the members of our Church, that their peace with God is to be made on easy terms; we do not tell them that *any* kind of regret for sins, followed by confession to the priest, and by penance, performed or compounded for, will procure remission of sins; nor do we tell them, that by any act of penitence, however solemn and however sincere, they can make *satisfaction* for sins. But what we do tell them is this; that with a real contrition of heart, arising from a deep conviction of their own sinfulness, and the misery of being at enmity with God, they must set themselves to reckon up, and to confess their faults, to deprecate the just anger of God, and to supplicate for mercy and pardon: not for any worthiness in themselves, or their acts of penitence, but for the sake of him who died that sinners might be forgiven; rejoicing in the certainty of that wonderful dispensation, by which the mercy of God has been reconciled to his justice; and finding in that assurance somewhat to add seriousness to their confession, earnestness to their prayers, and confidence to their hopes."—Pp. 313, 314.

We shall be pardoned if we presume to point out *the sobriety of judgment*, which characterizes these sermons, and *the good sense*, which has enabled their learned author to steer a happy course between opposite extremes. He is every where prudent, but no where tame: always animated, yet never impetuous; sometimes indignant in lashing the pride of the scoffer, yet never uncharitable in his denunciations;—often solemn, yet never debased with affectation;—at all times warm in the expression of pious gratitude, yet never enthusiastic. In good truth, the Right Rev. Prelate wins our rivetted attention, and inspires us with awful emotions, by the *earnestness* and the *honesty* of his manner. He speaks to our hearts, because he speaks from his own. He disdains the petty tricks of bombastic declamation: he despises the miserable cant of whining hypocrisy; he does not attempt to astonish his auditors by the glare of portentous paradox; he has no "*sesquipedalities*" to enhance the reputation of his learning; he never compromises his principles to secure the applause of men. The glory of God is the object at which he aims; and the salvation of his fellow-creatures, by the cross of Jesus, is the desire of his heart. But we

are sensible that praise is worthless, with our readers, without substantial *proof* of the merits eulogized.

We have spoken of the sobriety of our author's judgment: what can be more judicious than his sentiments upon the folly of some men's notions touching the benefits of prayer? Having said that trust in God is requisite to the furtherance of our petitions, he wisely adds—

But here it is necessary to shut the door against enthusiasm. The trust in God, which ought to be felt by every one who approaches him in prayer, is surely not a persuasion that he will answer *every* petition which may be presented to him; or that he will answer *any* in the precise way in which the petitioner may think proper to point out: but a belief that he will forgive the ignorance which prays amiss, and give us those good things which we know not how to ask; while he withholds from us all that may be injurious to our final interests, however earnestly we may pray for it. But to expect that God shall determine any particular question, in answer to prayer; or that he should supply any particular want, in the mode which we ourselves desire, is to expect that he will interpose a special providence in our behalf, and submit the comprehensiveness of his wisdom to the narrowness of our limited and fallible understanding," &c. &c.—P. 177.

Of the nice discrimination with which Dr. Blomfield handles a singularly delicate topic, we have an example in the beautiful discourse, (the sixteenth in the volume), upon the Christian Interpretation of signal Calamities. The sermon was preached two days after the destruction of the Brunswick Theatre, "a catastrophe which was described, in handbills dispersed through the metropolis, as a manifestation of God's anger against theatrical amusements."* The text is Luke xiii. 4. Imagine, for a moment, what violence, on the one hand, or what culpable lenity, on the other, an ordinary writer would have exhibited on this difficult and perplexing subject; and you will at once acknowledge the wisdom displayed by the learned and pious Bishop, who thus delivers himself, in reference to the subject before him. The passage we quote is preceded by a feeling condemnation of the uncharitable judgments, which had been passed upon the awful event to which we have above alluded, and runs thus:—

To acknowledge the working of an all-wise and merciful Providence in every thing which happens, is indeed the delight, as it is the duty, of the truly religious man; but to pretend to read a judicial sentence of approval or condemnation, in every prosperous or adverse dispensation, which befalls those around us, is the part of a bold and uncharitable fanaticism, which rushes in where angels fear to tread, ascends the everlasting seat of judgment, and presumes to invest the *anathema maranatha* of human prejudice and passion with the authority of a divine decree.

Respecting the lawfulness, or unlawfulness of theatrical amusements, in a religious point of view, I am not about to deliver an opinion. Were I asked whether I think them conducive to the ends of piety and morality, I should know what to answer; although to questions, which relate to actions not expressly permitted or forbidden in the Word of God, it is no easy matter so to answer as to satisfy inquirers, who will think us needlessly and unreasonably rigid, if we answer one way; and pretend that we approve of all their excesses

* See our Number for May, 1828.

and abuse of recreation, if we answer the other way. But one thing I may, and will say; that the pursuit of pleasure is a crying sin of the age in which we live; and that we can much better spare some of the most fashionable amusements of the day, than we can dispense with a single help to piety and devotion,—a single restraint upon morality.—Pp. 292, 293.

But our contracted space forbids us to prolong our sojourning in these delightful pages. We therefore entreat our readers to consult this truly apostolical volume for themselves, conscious that we shall be found to have delivered no partial verdict, and to be strictly within the line of severest truth, when we declare, that there is not one of the sermons, in the volume thus submitted to their favour, whence we could not have made many quotations of equal, if not of greater, merit with the extracts, which we have casually offered.

The Bishop is singularly happy in his perorations: not the least important, nor the least difficult part of this species of composition. But we have no room for further observation. We thank the learned Prelate for his labours; and we hope, for the cause of unadulterated religion, and the advancement of orthodox faith, that we may soon have an opportunity of reviewing another, and yet another of his admirable productions.

ART. II.—*The Doctrine and Law of Marriage, Adultery, and Divorce: exhibiting a Theological and Practical View of the Divine Institution of Marriage; the Religious Ratification of Marriage; the Impediments which preclude and vitiate the Contract of Marriage; the Reciprocal Duties of Husbands and Wives; the Sinful and Criminal Character of Adultery; and the Difficulties which embarrass the Principle and Practice of Divorce: with an Appendix, containing an Essay on the Hellenistic and Ecclesiastical Meaning of the Word ΠΟΡΝΕΙΑ, ordinarily translated Fornication.* By HECTOR DAVIES MORGAN, M.A. of Trinity College, Oxford; Minister of Castle Hedingham, Essex; Prebendary of Brecon; and Chaplain to the Right Hon. Lord Kenyon. Oxford: Parker. London: Rivingtons. 1826. 2 vols. 8vo. pp. xii. 552 & 617. Price 1*l.* 10*s.*

OF this elaborate and learned work, equally creditable to the industry and the talent of its very respectable author, no incorrect judgment might be formed by a perusal only of the title-page. We utterly abominate the doctrines of phrenology; and we have little faith in the science of physiognomy:—at the same time, we are free to confess that the mere *title* and *appearance* of a book are, to our critical eyes, in many cases, a safe criterion of its merits, and a sure indication of its principles. Who can read the title-page of Mr. Morgan's octavos, and not see at once the ample detail, the honest simplicity, the learned research, the indefatigable patience, and the pious zeal of their

author? These, however, are not the only virtues of Mr. Morgan; and we willingly testify that his learning and his zeal are tempered with a *modesty* and a *meekness*, which might disarm the severity of criticism, and are characteristic of "*the wisdom which is from above.*"

Upon the subject of marriage, as upon most other topics which have been discussed warmly, the most contradictory hypotheses have been broached by their respective supporters. Whilst, on the one hand, it has been maintained that marriage is a *sacrament*, it has been insisted upon, on the other, that it is merely a *civil contract*; and whilst one party has zealously argued for its *indissolubility* under *any* circumstances, another sect has contended with equal zeal for the lawfulness of *divorce*, according to the mere fancy and caprice of the sated and fickle husband. Lawyers, canonists, and divines, have set the battle in array against each other, and the issue of the contest has displayed the ingenuity and the learning of the combatants in such multifold variety, that the theme might well be deemed exhausted, and incapable of further novelty or illustration. Yet Mr. Morgan has boldly taken the field, and struck out a *new* path for himself. It is the one purpose of his treatise to establish "the holiness and the indissolubility of marriage on the basis of its divine institution."

Whether adultery be *malum in se*, or *malum prohibitum*;—whether a woman may commit adultery with the consent of her husband; or, whether either of the parties united in marriage may commit adultery, with consent of the other, for the sake of children, are questions with which our author has forbore to contaminate his pages. What is the distinction betwixt adultery occult, presumptive, interpretative, improper, single, figurative, and licit, he has wisely declined to state. Our readers will appreciate his learning and his labours on the question generally, when they learn the mass of matter, which he has collected in his inquiry; "in the prosecution of which, he first collected and weighed the several texts of Scripture, which speak of the doctrine of marriage, and proceeded to follow that doctrine *through all the relics of the three first centuries*, observing the diction as well as the opinions of the primitive writers, and taking advantage of the light of various learning which Selden and other authors have thrown upon the question." The Commentaries of Blackstone, the Parliamentary Debates, the Term Reports, and many other sources of legal information, which we cannot particularize, have been consulted with laudable diligence. Mr. Morgan has written eloquently, and with feelings at once of piety and zeal in all that he has said respecting the turpitude of adultery, and the mutual obligations of husbands and wives: and he has fixed *the divine institution* of marriage upon a basis as firm as adamant; and his illustration of the doctrine of divorce will entitle him to the first rank amongst those who have discussed the same interesting points.

The palpable disagreement between the ecclesiastical and municipal laws, in respect of the nuptial contract, is forcibly painted: and how the objections of Unitarians and Free-thinking Christians may be most easily satisfied, is a topic, upon which our author has manifested no common address and discretion. We feel, however, that Mr. Morgan had better be permitted to speak in *propria personâ*, as to the object of his valuable labours.

When there is such discrepancy between the ecclesiastical and municipal laws pervading the whole doctrine and law of marriage, it is not unnatural that the minds of men should be in doubt and perplexity on one of the most vital questions of moral duty: and for the correction of the disorder which prevails on the principle and rule of matrimony, and in the absence of more comprehensive treatises, it is proposed to collect, from the Scriptures, from the writings of primitive antiquity, and from the various authorities which throw light on the subject, a theological and practical view of the divine institution of marriage, of the religious ratification of marriage, of the impediments which preclude and vitiate the contract of marriage, of the reciprocal duties of husbands and wives, of the sinful and criminal character of adultery, and of the difficulties which embarrass the principle and practice of divorce. In this inquiry into the true doctrine of matrimony, it will be attempted to ascertain how far the tenets of the Church are true and worthy to be maintained, and in what respects the provisions of the Law are in need of revision. The appeal is confidently made to the authority of the Scriptures, on which the doctrine of the Church is founded, and with which the laws which regulate the social institutions of a Christian state ought in all things to correspond. The following passage of the Gospel of Saint Matthew compared with the parallel narrative of Saint Mark, comprehends the Christian doctrine and law of marriage, and is the basis of the proposed investigation.—Vol. I. pp. 16, 17.

We particularly beg our readers to consult the passage of the Evangelist (Matt. xix. 3—12), to which Mr. Morgan refers; for it is the main hinge upon which he has made his argument to turn with regard to the absolute indissolubility of the nuptial bond under any circumstances whatever. We confess ourselves unprepared to draw *that* inference from the passage just alluded to; and we are inclined to think that the question, with which the Pharisees tempted our blessed Redeemer, “Is it lawful for a man to put away his wife for EVERY CAUSE?” is the proper key to unlock his reply; or, to write plainly, that the meaning of our Lord’s answer must be gathered from the nature of the question put to him. “Is it lawful for a man to put away his wife FOR EVERY CAUSE?” To understand this query, we must remember the *facility* of divorce claimed by the Jews, among whom, besides incontinence and adultery, ugliness, or old age, or ill humour, in a wife, or mere caprice or distaste, with or without reason, in the husband, were deemed sufficient grounds for giving a bill of divorce.* The lawfulness of this dangerous laxity, is the point inquired after by the Pharisees; and to *that* point we would confine

* Selden de Uxore Hebr. lib. iii. c. 7.

the reply of our Lord in the negative, which he gave to their question; by which he restricts the lawfulness of divorce to the single case of adultery, in accordance with the interpretation of the Mosaic ἀρχήν *ἀρχήν* *παῖμα*, by Rabbi Shammai and his followers, and in opposition to the tenets of Hillel, and his licentious partisans. We contend with the same earnestness, would we could contend with the same *talent!* as Mr. Morgan, that marriage is not merely a *civil* contract, but one of *divine institution*; yet we hesitate to draw the *indissolubility* of that contract, from the circumstance of its *divine* institution; and we are of opinion, that the very fact of its being a *CONTRACT*, with mutual stipulations, implies that such bond may be *void* when those stipulations are disregarded. Marriage was instituted by God. Very true: does it *thence* follow that it is incapable of being dissolved? We think not. "Concubitu prohibere vago, dare jura maritis," is wisely ranked amongst the most salutary attempts of political sages; and though the multifold mischiefs of polygamy might have taught mankind the folly of such debasing practices, it needed the purifying power of Christianity to establish the rite of marriage on its proper principles, and to enforce a purer system, whereby to regulate the intercourse between the sexes. Arbitrary divorce, and libidinous polygamy, are alike destructive of conjugal love, and opposed to the great end for which the Almighty united the primeval pair in the meet alliance of holy wedlock. Still we contend that marriage, though a *religious*, is *also* a *civil* contract, "regulated and prescribed by law," according to the judgment of Sir William Scott, in *Dalrymple v. Dalrymple*, "and endowed with civil consequences;" and whilst we express our unqualified reprobation of the maxim, that marriage is a *merely civil* contract, and *nothing more*, we see no reason to deny that *it is*, in *some respects*, a civil contract, and we confess ourselves unable to assent to Mr. Morgan's doctrine, when he tells us, that "*no restriction* can be properly laid upon a divine institution without the authority of a divine revelation."—Vol. I. p. 67. The nuptial contract, first appointed by God, and then enforced and regulated by human laws, differs undoubtedly from other contracts; for it is not, like them, dependent upon the will of the parties for its endurance, and "its rights and consequences are more lasting, more general, and more important;" and we marvel greatly at the strange judgment which Paley has given upon this important question. (Mor. Philos. Book III. chap. 7.) But we are unable to assign any reason why the marriage contract should be exempt from the control of human legislation, with the proviso, that such interference shall not be in opposition to *the revealed will* of the Most High.

It is more than time, however, that we introduce our readers to Mr. Morgan himself, by a partial analysis of his able volumes; *partial*

it must necessarily be in our limited space. The work is divided into eight chapters; and these are subdivided into sections. The first chapter—(the different doctrines of the Church and of the law of England having been powerfully illustrated in the Introduction)—treats upon the divine institution of marriage; of which we forbear to say more, than that we thank Mr. Morgan for his valuable statement; and we proceed to the second chapter, which treats of *the religious ratification* of marriage, in two sections; the first of which explains “*the expedience and antiquity*” of the religious ratification, whilst the second shows how it has ever been so ratified “*in England.*”

The first condition (of marriage) is the mutual agreement, contract, or espousals of the parties; and to this agreement must be added such a ratification as shall render the agreement irrevocable and the contract indissoluble; and the interest of the parties, the interest of the offspring, the interest of their kindred, the interest of society, all agree in requiring that the consent shall be pledged under such circumstances, that the obligation shall not be retracted. A private engagement of the parties upon arbitrary terms, which they themselves shall settle and interpret, and which they shall be at liberty to alter or rescind, is not sufficient to constitute a marriage contemplated by the light of Scripture, which insists upon the permanence of the conjugal union, and authorizes the inference of the necessity of a public ratification, in the presence of witnesses who may certify the terms of the consent, and by their testimony enforce the fulfilment of the obligation. The publicity of marriage does not infringe the simplicity of the primary institution.—Vol. I. p. 73.

Waving our opinion touching the absolute indissolubility of the nuptial bond, we agree perfectly with Mr. Morgan, upon the propriety and the necessity of the *public* solemnization of the marriage rite, for we are persuaded that *clandestinity* is, above all things, to be deprecated, and that the well-being of the community, as well as the interests of the parties, imperiously demand the most *public* ratification of this important alliance. Considering, moreover, the *divine* institution of marriage, and the *sanctity* with which it is invested in Holy Writ, and the *reverence* generally attached to it in the feelings and opinions of men; we advocate the propriety and expedience of its *religious* ratification, and we shall think ourselves indeed fallen upon evil times, should the sacerdotal benediction, in deference to the clamour of atheistical republicans, or in compliment to the *charitable designs* of freethinking Dissenters, be again, as in the days of Cromwell, severed from the ratification of marriage. We thank God, that its *religious* ratification is now *by law* necessary; and the man, who would form a contract, by which he becomes, as it were, *amalgamated* with the partner of his bed, and corporally substantive with her, without supplicating the blessing of the Almighty, has a fond confidence in his own strength, or a very imperfect notion of the duties, the dangers, the difficulties, the anxieties, the responsibilities, and the chances of a union, which only death, he hopes, may dissolve. What the law *was*, we are neither

competent to tell, nor curious to know. The existing Marriage Act (4 Geo. IV. c. 76) is sufficient for all practical purposes; and we leave the difficult and technical arguments that have been raised with regard to the law of marriage before Lord Hardwicke's Bill, (26 Geo. II. c. 33), and the effects of that memorable measure upon the previous statutes, to the investigation of those, who have more time and talent to devote to such nice points of inquiry. "Who shall decide, when Doctors disagree?" We are bound to add, however, in justice to Mr. Morgan, that we can refer to no treatise upon the law of marriage, which displays more skill, or profounder research, than are discoverable in the pages before us; and we especially entreat our readers to peruse his valuable statements touching Unitarian marriages, of which we have heard so much in these grievous days of ecclesiastical oppression and civil misrule. Mr. Morgan is anxious for a judicious revision of our marriage ritual, "without any compromise of the ancient and universal practice of the religious ratification of marriage." The conscientious scruples of our dissenting brethren deserve respect from every man, who knows what conscience means; yet we have grave doubts, and uncomfortable misgivings of mind, about any alteration of our Liturgical services in deference to these *pretended* scruples.

We must hasten, however, to our author's third chapter, upon the "impediments which preclude and vitiate the contract of marriage."

Restrictions upon the general freedom of marriage are agreeable to the natural sense of propriety, and have been sanctioned by the uniform practice of all nations. Reason, nature, necessity, the interests of society, the happiness of individuals, plead with concurrent voice for the establishment of some restrictions upon marriage. Proximity in respect of natural relations, and disparity in respect of religious and civil distinctions, are the two heads under which these restrictions have been generally classed. Marriages contracted in opposition to human laws are *illicit*; such as violate scriptural rules are *incestuous*. What restraints were laid upon marriages by the primitive Fathers of the Christian Church; how they were confirmed by a long succession of decrees of councils, from the Council of Arles (A. D. 314), to the Council of Orleans (A. D. 533); how the Christian emperors made the civil to confirm the ecclesiastical law upon this subject; what enactments were framed by Constantine, Valentinian, Marcian, Theodosius, Arcadius, Honorius, and Justinian; what was the marriage law of Mahomet; what were the decrees of the eastern and the western Church relative to the prohibitions of marriage; what were the proceedings of the famous Council of Trent; what it pleased the wisdom of our uxorious Henry to establish by statute touching the question before us; what are the civil disabilities, which render certain marriages, by the municipal laws of England, not voidable, but

void; he, who wishes to learn, may profitably consult the chapter of Mr. Morgan, of which we are now writing.

The tedious prolixity of this discussion (our author observes) of incestuous and illicit marriages, admits the addition only of a very brief recapitulation; that *in all ages, in all countries*, and under *all* dispensations of religion, various restrictions have been laid upon marriage; that these restrictions have been carried to an extent which is not required by any moral policy, or justified by any religious authority; and that in England these restrictions are explicit and distinct, and established upon a Scriptural foundation.—Vol. I. p. 282.

Lord Hardwicke's Act, Dr. Phillimore's speech, and the debates in the House of Lords, on the several propositions for restricting the nullity of marriage, and for substituting *voidability*, our limits forbid us to touch. The reciprocal duties of husbands and wives form the subject of his fourth chapter; and the sinful and criminal character of adultery is powerfully delineated in Chapter V. We recommend the perusal of this beautiful portion of Mr. Morgan's volumes to all admirers of pure and eloquent writing, of holy and honourable feeling, with a full assurance that they will reap an abundant harvest of satisfaction and improvement; that their virtuous purposes will be strengthened, and their evil inclinations be effectually checked, by the sound argument, the indignant reprehensions, and the beautiful pictures of domestic charity, which the master-pencil of our moralist and divine has so ably painted. The offence of adultery, than which there is no crime more detested by God, nor more mischievous to man; the offence of adultery, comprising within itself the basest fraud and the foulest perjury; the offence of adultery, "only less heinous than murder and idolatry;" the offence of adultery, destructive of the peace of families, and inflicting irreparable injury upon innocent children;—the object of which is, the dirty gratification of merely animal passion;—the accomplishment of which is wont to be effected by fraud, treachery, and disguise; and the end of which is infamy, wretchedness, and vulgar debauchery of mind and manners:—this loathsome crime of adultery, the mischiefs resulting from which "numbers cannot calculate, and tongue cannot describe;"—this villanous and *swindling* iniquity is, by the law of our boasted constitution, excluded from the catalogue of crimes and misdemeanours, and held to be merely a civil injury, for which a pecuniary fine is deemed an adequate compensation!!! Who can be surprised that this practice of the English law is an occasion of censure and offence to foreigners? Who does not wish this law to be amended? What the amendment shall be is the important question to be solved. Shall we have a criminal process against the adulterer, instead of the civil action? Shall the guilty delinquents be made liable to indictment? Shall their punishment be a fine in proportion to their means, or imprisonment for a longer or

shorter period, according to the circumstances of the case? Let us hear Mr. Morgan, who is of opinion,

That among other measures a criminal proceeding should be engrafted on the civil process; that the verdict of damages should be followed up by a criminal punishment of fine and imprisonment; that the prosecution should be by indictment before the grand jury, and carried on by the injured husband, after obtaining damages in a court of record.—Vol. I. p. 514.

As for the woman, if the delicacy due to her sex forbid a parity of punishment with the man,

Might not the Lord Chancellor, or the Lord Chief Justice of the King's Bench, or "some private guardian, amenable to the courts," be appointed the official judge of her conduct? If she continued vicious, or drew impure gains from other quarters, might not the portion first awarded to her revert to her family? If there were appearances of contrition and a better behaviour, might not the judge have power to command from the husband a certain discreet addition to the allowance originally made. . . . The temporary seclusion of the woman, for a period to be limited by the aggravated or mitigated circumstances of the case, to be terminated by the consent of the husband to receive her again, might afford the best opportunities of moral inspection, and coincide with the popular opinion of the age in favour of a penitentiary discipline for the reformation of offenders. The degradation of the adulterer, under the same limitation, at the prosecution of the wife whom he has neglected, or the husband whom he has injured, to a state of infamy . . . would be a revival of the virtual excision of the offender, of the true excommunication from all virtuous and honourable society.—Vol. I. p. 518, &c.

Alas! alas! the tone of society forbids us to hope for the adoption of such salutary measures: "quid leges vanæ sine moribus proficiunt?" The partiality and inadequacy of the present laws cannot be denied; but the remedy, we fear, is distant. However, we are not the less indebted to Mr. Morgan for his endeavour to attract due attention to the important topic under discussion. So much for the doctrine and law of *marriage* and *adultery*. Come we now to our author's second volume. In the sixth chapter of his work, he treats, Sect. 1. "of the Difficulties which embarrass the principle and practice of *Divorce*;"—Sect. 2. "of the Restrictions involved in the received interpretation of the doctrine of *Divorce* for *Adultery*;"—Sect. 3. "of the Objections to the received interpretation of the clause of exception in the Law of *Divorce*," and then attempts "to recover the original and primitive signification;"—and the fourth section of this chapter details "the history of the Christian doctrine of *Divorce*;" whilst the fifth and sixth sections embrace the subjects of the English law of *Divorce*, and private acts of separation.

We utterly condemn the laxity of divorce which Milton has, with equal eloquence and sophistry, so pertinaciously advocated; and yet we are unable to digest our author's doctrines of the absolute indissolubility of marriage, and the unlawfulness of divorce. Divers nations may have framed ludicrous and inconsistent rules, devoid of

principle often, and sometimes dictated by mere caprice. Mahometan voluptuousness may degrade woman from her liability to be discharged when she ceases to be the instrument of pleasure or of profit; the hard-hearted Jew may have abused the privilege of divorce with wantonness and cruelty; the too frequent practice of divorces without sufficient cause, may undoubtedly relax public morals, and accelerate the ruin of states; the continued union of the parents is, indeed, the best means of securing the education of a godly seed; and the severance of the nuptial tie is ever to be contemplated with sorrow; yet that divorce is lawful *in foro conscientie*, and, in some cases, necessary for the good of society and the happiness of individuals, we see no reason to doubt, from anything that has been stated in the ingenious and learned argument of the excellent minister of Castle Hedingham. We would restrict divorce, as it is restricted by our Lord, to the single case of adultery; not that adultery itself is a virtual dissolution of the bond of marriage, and equivalent to an act of divorce; but that such an enormous violation of the marital contract should empower the injured party, by due process of law, to seek release from the connubial agreement. We do not mean that divorce should be the *unavoidable* and "*necessary consequence*" of adultery (for we would leave it to the election of the injured party to seek or to decline that remedy); and we are little anxious to contend that divorce is the proper *punishment* of adultery, being quite willing to visit the base delinquent with *any* penal infliction, which the legislature in its wisdom may be pleased to appoint. Nor, indeed, would we sanction the notion, that simple adultery, *without due consideration of the circumstances of the case*, should be pleadable as an imperative ground for divorce; nothing could be more baneful than such a law; for if divorces were allowed, on the mere confession of the parties, to depend upon a matter within the power of either, they would become alarmingly frequent, and the nuptial tie would be weak as the fragile withes, which Samson snapt asunder when he arose from his sleep. And, therefore, we would have each case depend upon its own merits, upon the circumstances under which the act was committed, and the justice of the claims of the party challenging redress. This, in fact, is the state of the law now; and we doubt whether the *principle* can be altered for the better, though the *grievous expense* attendant upon an application to the House of Lords amounts to a denial of justice, and demonstrates the necessity of establishing some more accessible tribunal for the adjustment of appeals connected with adultery and divorce.

On this one point we differ from Mr. Morgan, though the learning and research with which he has fortified his position, made us hesitate in coming to a conclusion against him. His simplicity (we use the word in no bad sense), his earnestness, his pious pertinacity,

remind us strongly of our old friend, Dr. Primrose, sometime Vicar of Wakefield, "that courageous monogamist," and "glorious pillar of unshaken orthodoxy," whom the pen of Goldsmith has rendered so dear to us all. We are persuaded, however, that our author's erudition, and, above all, his critical knowledge of Greek, would have surprised the good old vicar, to whom we have taken the liberty to allude. Mr. Morgan must rank high as a scholar in the estimation of every man, who shall possess the ability and the patience to read his elaborate and learned Appendix, touching the meaning of the word *πορνεία*; the heads of which investigation are,

That *πορνεία* means adultery, and is distinguished from *πορνεία*, and neither included under *πορνεία*, nor synonymous with it; that the ecclesiastical etymology of *πορνεία* implies the notion of *apostasy* or idolatry, which is recognized by the Lexicons, and confirmed by the constant usage of the Septuagint and Hellenistic writers, who apply the word in this predominating sense to the peculiar desecration of the heathen priesthood, and to the marriage with the Gentiles, in which the Jew apostatized from his family and his God. There is no clear and unexceptionable example of the use of the word in the Old or in the New Testament to denote adultery; it is not ordinarily to be interpreted even of simple fornication; but it is in continual use to signify apostasy and the several acts of apostasy, and there are indisputable examples of its appropriation to marriage out of the *peculium*, which was a principal act of apostasy and alienation from God.—Vol. II. pp. 98, 99.

We must own that the sense of *idolatrous apostasy*, for which Mr. Morgan so learnedly contends, does not seem to us to be the original meaning of *πορνεία*; and we are rejoiced to find him stating, with his wonted modesty, "that it is not presumed that the proposed exposition has been established beyond controversy or exception." (Appendix, p. 444.) We will not say, with the learned Spencer, "*Liquidius nihil est, quam quod adulterium iis in locis Matt. v. 32. xix. 9, nomine πορνείας contineatur*;"* but we must assume the privilege of demanding more unexceptionable proof of the propriety of the new, ere we surrender the almost universal and very ancient interpretation, which has been affixed to the word under discussion. The erudition, however, displayed in the investigation, and the labour of examining, throughout, the writings of Josephus, and the early Fathers, to determine their acceptance of the word, entitles Mr. M. to most unreserved commendation.

The seventh chapter of Mr. Morgan's work shews "the practical results of the admission of marriage to be a merely civil contract;" whilst the eighth and last treats of "the law of rape, seduction, and bastardy."

We earnestly hope that some amendment may take place with regard to Scotch marriages, for nothing is more unseemly or more deplorable than the anomaly of what are called Gretna-Green mar-

* De Leg. Hebr. lib. ii. cap. 1. sect. 2.

principle often, and sometimes dictated by mere caprice. Mahometan voluptuousness may degrade woman from her liability to be discharged when she ceases to be the instrument of pleasure or of profit; the hard-hearted Jew may have abused the privilege of divorce with wantonness and cruelty; the too frequent practice of divorces without sufficient cause, may undoubtedly relax public morals, and accelerate the ruin of states; the continued union of the parents is, indeed, the best means of securing the education of a godly seed; and the severance of the nuptial tie is ever to be contemplated with sorrow; yet that divorce is lawful *in foro conscientie*, and, in some cases, necessary for the good of society and the happiness of individuals, we see no reason to doubt, from anything that has been stated in the ingenious and learned argument of the excellent minister of Castle Hedingham. We would restrict divorce, as it is restricted by our Lord, to the single case of adultery; not that adultery itself is a virtual dissolution of the bond of marriage, and equivalent to an act of divorce; but that such an enormous violation of the marital contract should empower the injured party, by due process of law, to seek release from the connubial agreement. We do not mean that divorce should be the *unavoidable* and "*necessary consequence*" of adultery (for we would leave it to the election of the injured party to seek or to decline that remedy); and we are little anxious to contend that divorce is the proper *punishment* of adultery, being quite willing to visit the base delinquent with *any* penal infliction, which the legislature in its wisdom may be pleased to appoint. Nor, indeed, would we sanction the notion, that simple adultery, *without due consideration of the circumstances of the case*, should be pleadable as an imperative ground for divorce; nothing could be more baneful than such a law; for if divorces were allowed, on the mere confession of the parties, to depend upon a matter within the power of either, they would become alarmingly frequent, and the nuptial tie would be weak as the fragile withes, which Samson snapt asunder when he arose from his sleep. And, therefore, we would have each case depend upon its own merits, upon the circumstances under which the act was committed, and the justice of the claims of the party challenging redress. This, in fact, is the state of the law now; and we doubt whether the *principle* can be altered for the better, though the *grievous expense* attendant upon an application to the House of Lords amounts to a denial of justice, and demonstrates the necessity of establishing some more accessible tribunal for the adjustment of appeals connected with adultery and divorce.

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* De Leg. Hebr. lib. ii. cap. 1. sect. 2.

riages; and we should boldly recommend the jurisdiction of the Scottish courts, in respect of foreign marriages, to be totally abolished. The evils of the law of bastardy, in its principle, its operation, and its effects, cry loudly for restraint. What shall be said of a law which fixes the maintenance of an illegitimate child upon *rate-ridden* and unoffending persons, in whose parish such child shall happen to be resident, it having been born in an extra-parochial place, and gives no authority to make the means of the father, however competent and proved, available to the support of the offspring of his illicit amours? But, for these points, *non est hic locus*.

We take our leave of Mr. Morgan, with great respect for his talents, and sincere admiration of his learning. We have experienced no ordinary gratification in the perusal of his labours; and we recommend his elaborate volumes, as comprising a candid and impartial consideration of a subject, which is surrounded with so many difficulties, and liable to so many misconstructions; "the ignorance and mistake of which hath heaped up one huge half of all the misery that hath been since Adam!"*

Some explanation may, perhaps, be required for so late a notice of the work, which has been published nearly four years. Our attention was casually directed to it a few months since, and we were struck with the unmerited silence of the Reviews in its behalf. The only critique upon it, which has fallen in our way, is wholly unworthy of the work, and written in a spirit not very creditable to the reviewer. We determined, therefore, to direct the public attention toward Mr. Morgan's labours, and we trust that they will meet with the reward which they so amply deserve.

ART. III.—*The Clergyman's Obligations considered: as to the celebration of Divine Worship, Ministration of the Sacraments, Instruction of the Poor, Preaching and other official Duties; and as to his personal Character and Conduct, his Occupations, Amusements, and Intercourse with others; with particular reference to the Ordination Vow.* By RICHARD MANT, D.D. M.R.I.A. Bishop of Down and Connor. Oxford: Parker. London: Rivingtons. Pp. xxvi. 397. 1820. Price 6s. 6d.

THERE cannot be a more salutary exercise for the conscientious minister of God's word, than frequent and serious meditation upon his ordination vow. The Prelates of our Church, most eminent for the primitive simplicity of their lives, their pious zeal in the maintenance of true religion, and their earnest endeavour in perfecting the

* Milton's Doctrine and Discipline of Divorce, restored to the good of both sexes. Fol. edit. p. 277.

pastoral character of their Clergy, have been especially anxious in directing attention to this important duty. With this view they have not failed to recommend the regular periodical perusal of the Ordination Services; and the episcopal addresses not unfrequently contain most excellent rules for the profitable prosecution of the solemn task. Among other works of this nature, Bishop Burnet's "Pastoral Care," Archbishop Secker's "Instructions to Candidates for Orders," Bishop Wilson's "Parochialia," and Bishop Taylor's "Rules and Advices to his Clergy," are especially worthy of the attentive consideration of every one who is intrusted with the cure of souls. In many respects, however, these admirable treatises are now comparatively out of date; and the change which has taken place in the minds and disposition of men since the period of their publication, may well be deemed a sufficient excuse for a "renewed exhibition of truths substantially the same," in a form more congenial with the spirit of the present times, adapted to contemporaneous circumstances, and written in the style of modern composition.

Under an impression of the usefulness of a work of this nature, particularly to the younger members of the Clerical profession, Bishop Mant has collected into a small volume the substance of several charges, originally delivered at his Episcopal visitations to the dioceses over which he has been called to preside. His labours, originally intended for the more immediate benefit of his exclusive charge, have thus been accommodated to the general use of the Clergy of the united Churches. In order to adapt them throughout to such a use, the excellent author has omitted all observations of a local or occasional nature, and substituted more lengthened discussions of important subjects only casually alluded to, together with observations on a variety of topics altogether unnoticed, in his Charges. A more useful and comprehensive digest of the public and private duties of a Clergyman could not easily have been supplied; and we are truly grateful to the Bishop of Down and Connor for his invaluable publication. The celebration of Divine Worship, in its relation both to the minister and people; the administration of the Sacraments; the catechizing of children; the education and religious improvement of the poor; the subject of authorized Psalmody; the Rubrical and Canonical injunctions, and the duty of submission to ecclesiastical superiors; the offices of Baptism and Churching of Women; together with directions respecting preaching, the Visitation of the Sick, and the personal conduct of the Clergy, in their private occupations, their amusements and social intercourse, come successively under consideration, and are treated with a soberness of judgment, a perspicuity of argument, and a persuasiveness of manner, which cannot fail to produce conviction, attention, and deference.

In proof of the value of the Treatise, the contents of which we have thus summarily noticed, we have only to subjoin a few extracts, which will be amply sufficient to induce a desire on the part of our readers to be intimately acquainted with a work of such deep and important interest. On the subject of *Baptism*, we have the following judicious observations:—

A disposition sometimes prevails among the members of our congregations, to procure the baptism of their children *at home*, in accommodation to their own personal ease, or humour, or convenience. And if baptism were nothing more than a civil ceremony; of no other use, than, as some persons may vainly imagine, to be made subservient to the worldly interests of the baptized; it might be regarded and treated accordingly. But is it, indeed, no more than this? Is it not rather a most holy religious office? And if so, where can it be so properly administered, as in places peculiarly dedicated to the offices of religion? Is it not the end of the ordinance to admit the baptized person into the Church of Christ, and to initiate him into the privileges of it? And if so, where, with such propriety, as in the presence of a congregation, solemnly and conspicuously assembled for the public worship of God, and in evidence of their communion with the Church, of which they appear as a portion, and may be fitly considered the representative? Is it not the purport of the office, to receive from the baptized, in his own person, or in that of his sureties, a profession of Christian faith and obedience, and to confer upon him the promise of the Christian blessings? Where, then, with such propriety, as in the presence of a regular assembly of Christians, who, having been previously participants in the same ceremony, do now both witness the dedication of the newly-baptized to God, and his reception "into the body of Christ's Church;" and are at the same time put in remembrance of their own profession made to God in their baptism, and of the duties which they then faithfully promised that they would perform, and of the covenanted blessings to which they were thereby entitled? In one word, as a well-known and useful ritualist sums up the argument, "the ordinance is certainly public—public in the nature and end of it; and, therefore, such ought the celebration of it to be."

The Bishop proceeds to the office for the "Churching of Women:"

Most Clergymen are, in all probability, occasionally solicited to perform the office now alluded to, as well as the baptismal office, in private. It were difficult to see, how any Clergyman can comply with such solicitation, unless from indifference to his professional obligations, or from thoughtlessness at least, and inadvertence. Surely the considerate and conscientious Clergyman, when he opens his "Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland," will not be satisfied with administering its rites according to any other use than that of the Church itself. When he turns to the rite in question, and remarks at the head of the office, "The Thanksgiving of Women after Childbirth, commonly called, The Churching of Women," he will understand at once the intention of the Church, and will hesitate in committing an act of disobedience involving in it the practical solecism of churching them at home. When he reads the preparatory Rubrick, which directs, that "the woman shall come into the church, and there shall kneel down in some convenient place, and then the priest shall say" what is thereupon provided, he will not feel justified in being drawn away from the appointed scene of ministry, and celebrating the office in the woman's chamber. When he reflects on the form, in which provision is made for her giving thanks, "in the presence of the Lord's people, in the courts of the Lord's house," he will not venture to profane and nullify the language, by pronouncing it in the sequestered apartment of a private dwelling.

What, then, is the Clergyman to do? The answer appears sufficiently

obvious in this, as in all other instances of a clear prescribed duty. He is to ponder well his obligations to obey the laws of the Church; he is to examine carefully the laws relating to the matter in question; he is to make himself thereby well acquainted with his duty as a minister of the Church, and to take every seasonable opportunity for instructing and admonishing his people in what belongs to them; he is then to do what his conscience tells him that he ought to do, and leave the result to God. The probability is, that the unreasonable desires of those, by whom he may be solicited to deviate from his duty, will give way before a steady and temperate perseverance on his part in adhering to it: if not, his own conscience will be void of offence, and his heart will condemn him not.

The remarks on the Rubricks and Canons are highly interesting and valuable; but our limits do not admit of an extract. Proceeding onwards, therefore, we come to the author's opinion respecting extemporaneous preaching:

Extemporaneous preaching is not congenial to the staid character of the Anglican Church; it has been not often practised by the more eminent of her ministers; and it may be judged more suitable to the eccentric and extravagant propensities of the conventicle. Whatever advantages it may be supposed to possess, in a more easy and animated delivery, when practised by a preacher whose natural and acquired qualifications enable him to practise it with success, those advantages are greatly more than counterbalanced by the danger, which the large majority of preachers undergo, of various improprieties; such as awkward hesitations and interruptions, a mean and incongruous phraseology, incomplete sentences, inconsequent reasonings, needless repetitions and redundancies, impertinent digressions from the proper scope of the discourse, and excursions into topics whereon the preacher can expatiate with a more ready familiarity; especially by the danger of being hurried away by a momentary excitement beyond the bounds of his own sober judgment, or of failing to employ those precise terms, and convey those exact ideas to his hearer, which he would approve on deliberate reflection. Not a sentiment should be conveyed from the pulpit to the mind of the hearer, not an expression should escape the preacher's lip or fall upon the hearer's ear, which could not be justified and maintained in the seclusion of the closet, and in the soberness of private conversation. It is a memorable circumstance in the ministry of one of our most learned and eloquent divines, as related by himself, "Never durst I climb into the pulpit, to preach any sermon, whereof I had not before, in my poor and plain fashion, penned every word in the same order, wherein I hoped to deliver it."

Supposing, then, apparent freedom from constraint, and a greater degree of liveliness in the preacher, to be an advantage attendant upon extemporaneous preaching, when practised well and successfully, I should think it dearly purchased by the evils incidental to the practice in ordinary hands. Meanwhile that advantage itself, I suppose, may be acquired sufficiently by the practice now recommended, of composing sermons with a view to their being such as may be delivered fluently from the pulpit, and of becoming familiarly acquainted with them before delivery. Thus the Clergyman will probably arrive at the good, without running the risk of the evil of extempore preaching; "in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

An incidental advantage which a Clergyman may regard as belonging to written sermons, is the utility of having such documents to refer to, for the satisfaction either of himself or of others. My meaning may be illustrated by an anecdote of one, who had the misfortune to incur the censure of some of his parishioners, of being not a preacher of the gospel. On one occasion, the charge was distinctly alleged against him in general terms by a person who had called upon him for some other business; when the Clergyman took advantage

of the scene of the occurrence being his own study, and addressed his accuser to the following effect. "If you think that I do not preach the gospel, you can, probably, mention some particular day in which I have thus failed in my duty. That closet contains every sermon which I have preached in the parish. Name the objectionable discourse, and it shall be immediately laid before you, word by word, as it was delivered from the pulpit. Thus you will be able to point out what you suppose to be my error; and I shall have the opportunity of considering and correcting it, if I shall be convinced that it is one, or of explaining the case to you, possibly to your satisfaction. But if, with this offer before you, you decline substantiating your charge by stating particulars, I hope you will forbear in future from laying against your minister a general accusation, so injurious to his character, and so inconsistent with his obligations." The parishioner refrained from particularising, and here the matter ended. But I have often reflected on the occurrence as an argument for written sermons, as means whereby the preacher might at any time satisfy his own mind, as well as convince gainsayers, concerning the soundness of his doctrine, as delivered in his discourses from the pulpit.—Pp. 233—237.

Our inclination would be gratified by presenting our readers with some of the Bishop's observations on the Clergyman's intercourse with his flock, and on his personal conduct and deportment: but the length to which we have ventured to extend the extracts already given, obliges us to refrain from proceeding further. We have therefore only to add, that the opinions advocated throughout the Treatise, and the directions laid down in it, cannot fail to receive the sanction of every well-thinking Clergyman; and those who dissent from the observations in some particular points, will do well to reflect seriously on the grounds of their objections, and they will probably be induced, by the sober and convincing arguments employed, to consider their clerical obligations more profitably, both in relation to themselves and their parishioners.

LITERARY REPORT.

A Sermon, preached at the re-opening of Abergavenny Church, on Sunday, September 20, 1829. By EDWARD, LORD BISHOP OF LLANDAFF. London: Rivingtons. 8vo. Pp. 24.

THE re-opening of a Church, with additional accommodations for an increased and increasing population, naturally suggests itself as a happy opportunity for inculcating the principles of religious union, and for calling back to the worship of their forefathers those whom necessity had compelled to seek for that instruction in the conventicle, which had hitherto been unprovided in the Church. Such an occasion presented itself at Abergavenny, to the Bishop of the Diocese. Upon the apostolical exhortation to

spiritual unity, in 1 Cor. i. 10., the Bishop grounds a just distinction between two descriptions of Dissenters, to whom, by local circumstances, his attention was more immediately called. While he speaks with mildness, and even with esteem, of the Wesleyans, as affording spiritual consolation and instruction to hundreds unable to find it elsewhere, he does not hesitate to pass the most unequivocal censure upon those who seek to create and perpetuate separation from the National Church, by excluding from their society any that communicate with us in the blessed sacrament of the Lord's Supper.

Of such teachers it is often observable that they do not come in to supply the

defect of the regular ministry, cultivating only a waste and neglected vineyard, and bringing the tidings of the Gospel to a benighted or forgotten people. Too often is it the very reverse of all this; too often is a conscientious and zealous minister molested in his sacred duty, thwarted in the most holy exercise of his functions, and defrauded of those disciples whom he was willing and anxious to train in the right way. Where the harvest is indeed plenteous, and the labourers are few, we cannot blame the services even of those whom our Lord hath not hired. But to enter upon another man's labours—to draw away the sheep of his fold—to weaken their reverence and attachment to their appointed guide, when he is still at his post, and faithful to his charge, is conduct which stands plainly condemned in almost every page of the apostolic writings, and is one of those acts of disobedience which, although I never wish to see them punished by human laws, will doubtless incur the displeasure of Him that judgeth righteously at the last day.—P. 11.

His Lordship then proceeds to point out the admirable helps to devotion, afforded by the Liturgy and Ordinances of the Church of England, and instances, more especially, the incitement to social worship, which the introduction of Psalmody, and more especially the responses, are calculated to produce. The concluding remarks we cannot withhold from our readers :

Happy indeed is that parish in which all are able and willing to unite in public prayer, in hearing God's word read and explained, and in participation of the Holy Communion, according to the pattern left us by the earliest times, and at the hands of their Lord's appointed ministers. But where this blessing cannot be had to the degree we would earnestly desire, still let nothing be wanting on our part that may conduce towards such an union. Charitable and kind behaviour is due to all our neighbours, and it will tend, among other things, to disarm prejudice, and to dispose men to a candid consideration, whether they are not really pursuing a wrong course, and acting in disobedience to their Lord's will. But let not charity and liberality ever degenerate into indifference about the duties of religion. Never let it lead you to compromise your faith, or to confirm men in heresy or schism by representing that to be of little moment, which all the first teachers of Christianity inculcated in every church they founded, as most bind-

ing upon the consciences of its members.—P. 21.

After the extracts we have given, it would be superfluous to add a word in commendation of this excellent discourse. We sincerely trust that it had its due effect upon those who heard it; and that the Church at Abergavenny is filled with a devout congregation, worshipping God in the beauty of holiness.

Two Dissertations on Sacrifices: the first on all the Sacrifices of the Jews, with remarks on some of those of the Heathens: the second on the Sacrifice of Christ: in both which the general doctrine of the Christian Church on these subjects is defended against the Socinians. By WILLIAM OUTRAM, D.D. formerly Prebendary of Westminster. Translated from the original Latin, with additional Notes and Indexes by JOHN ALLEN, Author of *Modern Judaism*, &c. &c. Second Edition. London: Holdsworth and Ball. 1828. 8vo. Pp. 400. Price 9s.

MR. ALLEN has performed a very acceptable service with much judgment and careful fidelity. Amidst the fearful signs of the times, when between *no-belief* and *mis-belief*, the ark of Christ's Church seems to be assailed with no ordinary perils, it is matter of congratulation, we think, to those pious few, who would earnestly contend for the faith, to see a *second edition* of such works as the one on our table called for by the public. The partisans of Socinians being so mischievously industrious in the propagation of their pestilent heresy, it is more than time to loose the giants of orthodoxy from the fetters with which a *dead language* has so long and so injuriously bound them: and therefore we cordially thank the learned Translator of Dr. Outram's unanswerable Treatise, of which it is well said, that

Few books of doctrinal theology have obtained such concurrent testimonies of high approbation from the most competent judges among Christians of various communions; and though the same principles have been ably defended in numerous treatises, this work cannot justly be considered as at all

superseded by any other that as yet appeared.—*Translator's Preface*, p. 5.

Unquestionably there is no point more important than the one at issue between the orthodox and the disciples of Socinus and Crellius,—of Priestley and Lindsey. Atonement for sin by the sacrifice of Christ is the fundamental doctrine of Christianity. If *that* doctrine be proved to be erroneous, the sacrifices of the Levitical dispensation are unmeaning pieces of mummery;—there is no harmony between the law and the gospel;—the phraseology of the inspired volume is utterly unintelligible and deceitful. The utility of such translations as the one before us, is undeniable: and the talent with which Mr. Allen has executed his task, is well worthy of the transcendent excellence of the original Dissertations of Dr. Outram, of whom his able Translator has given us the following biographical notice:

The author's name was Owtram, but Latinizing it for this work, he wrote it Outramus; and this way of spelling without the termination has been so generally retained, that the Translator thought it best to conform to it. Dr. Outram was a native of Derbyshire, and born in the year 1625. He was entered of Trinity College, Cambridge, where he took his degree of B. A. and obtained a fellowship. In 1649 he took his degree of M. A., and in 1660 that of D. D. He was presented to the Rectory of St. Mary, Woolnoth, in London; afterwards, in 1669, he was collated to the Archdeaconry of Leicester; and during the following year, he was installed Prebendary of St. Peter's Church, in Westminster. In 1677, he published the work, of which the present volume is a translation. He died in 1679.—*Pref.* p. 4. *apud notas*.

Corpus Christi. Devotions, selected from the Works of the older Divines, adapted to the celebration of the Lord's Supper, according to the use of the Church of England and Ireland. London: Hamilton, Adams, and Co. Leicester: Combe. 12mo.

OF this neat little volume, affectionately dedicated to the memory of Edward Thomas Vaughan, late Vicar of St. Martin's, Leicester, it is difficult to say whether it be most indebted to the good taste of the book-binder, the

happy skill of the engraver, or the sound judgment of the compiler. They have well performed their respective parts: and, as metaphysicians have been pleased to determine that the beauty of the rose does not proceed merely from its colours or its external form, but is the compound effect of each associated with the idea of its odour, so we are inclined to pronounce of the manual before us, that its *matter* and its *manner* greatly serve to recommend it to our favourable regard. Our readers will easily appreciate its merits when they learn that this exquisite bouquet is composed of spicy flowers selected from Archbishop Leighton, Bishops Patrick, Hall, Sparrow, Andrews, Ken, Jeremy Taylor, Dean Colet, Sir Thomas More, Dean Addison, Theodore Beza, and other sources of peculiar worth. The volume consists of some *preparatory* devotions and meditations, and some *preparatory* prayers. Then follows the Holy Communion, "with the Rubrics: to which are subjoined, some meditations from Bishop Wilson. The concluding portion of this little volume consists of devotions after the communion, divided into suitable meditations and prayers, which are followed by some appropriate reflections on the Eucharist, from Bishop Ken. We had almost forgotten to notice the *Introduction*, which is gathered from Archbishop Leighton, and may serve as a specimen of the manual, which reflects so much credit upon the provincial press of Mr. Combe.

When a natural eye looks upon the sacrament, to wit, of the Lord's Supper, it finds it a bare and mean kind of ceremony. Take care there be not any of you that come to it, and partake of it, with others who prize it little, have but few conceits of it, and do indeed find as little in it as you look for. But what precious consolation and grace doth a believer meet with at this banquet! How richly is the table furnished to his eye! What plentiful varieties employ his hand and taste! What abundance of rare dainties! Yet there is nothing but *one* here: but that one is all things to the believing soul: it finds His love is sweeter than the richest wine to the taste, or best odours to the smell; and that delightful word of his, "Thy sins are forgiven thee," is the only music to a distressed conscience.

The Scripture Testimony to the Messiah: an Inquiry with a view to a satisfactory determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By JOHN PYE SMITH, D. D. Second Edition. London: Holdsworth and Ball. 1829. 3 vols. 8vo. pp. xxiv. 631, 488, 536. Price 1*l.* 16*s.*

DR. PYE SMITH is well known as a Protestant Dissenter, of great learning and extensive research: and the publication, of which the second edition is now before us, is ample proof of the usefulness of his labours to the theological student. Devoted as we are to our pure and apostolical Church, still we cannot in justice withhold our praise from a work of such extraordinary merit. In relation to his "Scripture Testimony," we cannot do better than subjoin the opinion of Mr. Horne; premising, however, that the new edition is increased by more than one-fourth of new matter: besides innumerable modifications of words and paragraphs.

This truly valuable work was published in defence of that cardinal doctrine of the Christian revelation—the supreme Deity of our Lord and Saviour Jesus Christ. From frequently consulting it, the writer can with confidence state, that it is a work of which the student will never regret the purchase: it contains numerous philological and critical explanations of important passages of Scripture, and exhibits a most elaborate defence and proof of the Deity of Jesus Christ.

A Greek and English Manual Lexicon to the New Testament; with examples of all the irregular and more difficult Inflections. By J. H. BASS. Second Edition, much enlarged and Improved. London: 1829. Baldwin and Cradock. 18mo. pp. vi. 246. Price 5*s.*

THE first edition of this Manual Lexicon to the New Testament appeared nine years since; in preparing it for a new impression, the industrious author has so materially enlarged and improved it, that it may almost be considered as a new work. The more diffuse explanations of other Lexicons have been carefully abridged, and commodiously arranged under distinct

heads; references are made to passages in which words are used in peculiar acceptations; and examples are quoted of unusual combinations of language. Besides the radical words, several hundred inflections, principally irregular, have been introduced in their alphabetical order; and they have been so selected as to form, as it were, a key to all the other irregularities occurring in the New Testament; thus affording to the young student, as well as to those whose reading is more critical and discriminating (but who may not be able to purchase larger and more expensive Lexicons,) every desirable facility for the correct understanding of the Greek Testament. This Lexicon is very neatly printed, and is sold at a reasonable price.

Sermons. By the Rev. JOHN HAGGITT, Rector of Ditton, near Cambridge. Cambridge: Deightons. 1829. 8vo. pp. x. 296. Price 8*s.*

FROM the "great number of sermons which are daily published," Mr. Haggitt would fain persuade himself, "that there must also be a great number of readers." Possibly his book-sellers may be of a different opinion; at least, if the estimate were formed from the number of buyers. Sermons, we fear, unless they are of a very superior merit, are not very moveable materials. We do not mean, however, to insinuate, that the volume before us is devoid of merit. On the contrary, the sermons, twenty-three in number, are calculated to produce a very useful impression on the class of persons for whom they are designed. They are chiefly addressed to the humbler ranks, and adapted to the circumstances and comprehension of a country congregation; and, except perhaps that they are too short, may take their place with the generality of publications of the same description.

The Hospital Manual, or Soldier's Guide in the Hour of Sickness. By the Rev. E. P. HANNAM, M.A. Chaplain to Regent's Park Barracks. London: Rivingtons. 1830. Pp. 81.

It is a distinguishing feature in the character of many of the Clergy of the

Church of England, that they still adhere to the good old rule of Bishop J. Taylor—"Press those graces that do most good, and make least noise." The pamphlet before us is evidently written on this principle. It carries with it marks of having come from a man of considerable judgment and accuracy of thought; yet it is highly pleasing to see the unassuming manner in which the author has let himself down to the hearts and understandings of the poor soldiers to whom he writes. There is a depth of good feeling and of sober piety breathing through every page. It is so in the First part, in which he has taken pains to select those passages from the Liturgy which more immediately apply to the circumstances and habits of a soldier:—it is so particularly in the Second, where, in composing a series of original prayers and thanksgivings, he has laboured (and that successfully) to clothe the thoughts of piety in that kind of scriptural language, which more immediately alludes to the warrior's profession. Let any one examine the Table of Contents—the ejaculations at the beginning, and the observations at the close of any one prayer or thanksgiving, together with the directions for private readings, and we are sure that he would agree with us in our opinion of the utility of this little book. There is also between the first and second part a simple but earnest address to the military in general; and gladly would we quote passages from it did our space allow. We must, however, content ourselves with simply recommending it to the perusal of our readers, and join with the author in his wish, "that this humble attempt may help those forward to the attainment of immortal life, who, in defence of our temporal blessings, are so ready to hazard that which is mortal."

IN THE PRESS.

In a few days will be published, *Strictures on Dr. Arnold's Sermons.*

Essays on the Lives of Cowper, Newton, and Heber; or an Examination of the Evidence of the Course of Nature being interrupted by the Divine Government.

The Three Temples of the One true God contrasted. By the Rev. Samuel Hinds, Vice-Principal of St. Alban's Hall, Oxford.

Sermons, Doctrinal and Practical, by Charles Townsend, Perpetual Curate of West Bromwich, and Rector of Calstone, Wilts.

A Charge, delivered to the Clergy, at the Visitation held in the Cathedral Church at Calcutta, June 20, 1828, by the late Right Rev. John Thomas James, D. D. Lord Bishop of Calcutta: with a Memoir of the time the Bishop lived in India, gathered from his Letters and Memoranda. By Edward James, M. A. Prebendary of Winchester, and Examining Chaplain to the Lord Bishop of the Diocese.

The Mutual Recognition and exalted Felicity of Departed Saints, in Letters to a bereaved Friend. By Robert Meek.

Scripture Sketches; with other Poems and Hymns. By the Rev. Thomas Greenwood, of Trinity College, Cambridge, Lecturer at Cripplegate Church.

A volume of Practical Sermons, preached in Dublin, by the late Dr. Graves, Dean of Ardagh, will shortly appear.

A new edition of Mr. Faber's Difficulties of Romanism, entirely re-written, and much enlarged.

A Manual of the Rudiments of Theology, containing an Abridgment of Bishop Tomline's Theology, and of Pearson on the Creed, with an Explanation of the Thirty-nine Articles, for the use of Students. By the Rev. J. B. Smith, M. A.

A volume of Sermons, by the Author of the Living and the Dead.

Mr. Lancaster (the author of a former work, entitled, *The Harmony of the Law and the Gospel*) is printing a *Treatise on Confirmation, with Pastoral Discourses applicable to Confirmed Persons.*

PREPARING FOR PUBLICATION.

The Rev. George Croly has in preparation, a *Complete History of the Jews, in Ancient and Modern Times, in three vols. 8vo.* The work is expected speedily to appear.

Letters on the Physical History of the Earth, addressed to Professor Blumenbach. By the late J. A. De Luc, F. R. S. Professor of Philosophy and Geology at Göttingen. Translated from the French. In one vol. 8vo.—To the Letters will be prefixed an Introduction, containing a Vindication of the Author's claims to original views in regard of some fundamental points in Geology. By the Rev. Henry de la Fite, A. M.

The Rev. George Townsend, Author of the *Chronological Arrangement of the Old and New Testament*, is preparing a volume of *Sermons for the press.*

SERMON.

ALTERED FROM CELLERIER. TOM. II. HOMÉLIES.

LUKE XVIII. 9—14.

And he spake this parable unto certain that trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Of all the oracles pronounced by human wisdom there is assuredly none so sensible as "Learn to know thyself." It was engraven, in letters of gold, upon one of the most famous temples of antiquity; and it ought to be written, in indelible characters, on every heart. It is in vain that we acquire a knowledge of the world and its affairs, if we are ignorant of what is passing within ourselves. We shall ever act, as it were, by chance, if we know not what becomes us best, or what can render us most happy. But if ignorance of ourselves, and the presumption which must follow it, are so fatal to us in the ordinary concerns of life, and in our relations with men, they are much more so in religion, and with reference to God. You may be assured of this, my brethren, by the parable which I have just read to you.

The folly of the presumptuous man, who seems to think that he is without reproach, and who, in the language of St. Paul, "deceiveth himself,—thinking himself to be something when he is nothing:" and the goodness of the Christian, who, after having been proved in the sight of God;—after having examined his actions and probed his heart;—after having pierced its obscurities by the divine light of the gospel, discovers and acknowledges his sins, and promises to abandon them, are the things which the Saviour wished to set before us in their true and appropriate colours. These, therefore, are the subjects upon which I shall address you, and which this day we ought to make the means of furthering our instruction in the will of Christ.

"Two men," says our Lord, "went up into the temple to pray." What a blessed institution is that which thus enables us, amidst the sorrows, the pains, and the sufferings of mortality, to repose our wearied heads upon the bosom of the Lord, and to look up from the darkness of the tempest and the trouble of the storm, unto that eternal "rest which remaineth for the people of God!" How beautiful is the idea that our assemblage in the sanctuary elevates our souls to that Almighty Being who directs the world; without whose leave "a sparrow falls not to the ground," and who has taught us that "where two or three are gathered together in his name, there is he in the midst of them." Doubtless he delights to see the congregation of his children in "the place where his honour

dwelleth ;"—to see them coming to his temple, not from custom or for form's sake, or from human motives ; but moved by gratitude and love, and humbled by a sense of sin, and by the knowledge of their want of a Redeemer. This alone can give true rest or happiness to man. How, then, can any undervalue such a privilege ! How can they absent themselves from the sanctuary ; and instead of coming to draw comfort from the wells of salvation, give themselves up to sloth or worldly ease, or the inclinations of their hearts ; forgetful of the solemn duty of the sabbath ;—neglecting Him who "maketh sore," and who only "bindeth up." Job v. 18. And are there none of those present who think it right to make, at least, appearances of piety, who do not serve him "in spirit and in truth ?" God readeth the heart, when man can only see the countenance. He knoweth who do, and who do not, worship him sincerely : and though to outward observation there may be no difference, his Spirit easily distinguishes the sincere and humble penitent from the lukewarm, unsanctified, time-serving hypocrite.

Convinced of these truths, the Jews never shewed any indifference to the glorious privilege of entering into the house of God. Three times a day did they make their public prayers in the temple at Jerusalem. And besides these stated times, at every hour were seen some faithful and devout persons in the act of adoration. Of this number apparently were those of whom our Saviour speaks in the text. He simply calls them *men* ; and only designates them by their sect and their employment. Before God all persons are simply *men*. In his presence all distinctions cease, and every rank becomes the same. God alone is great ; and the first in his eyes is he who is most attentive to his word ; and whose heart is the most humble, most docile, and most submissive.

"Two men went up into the temple to pray : the one a Pharisee, and the other a Publican." The Publicans, who were receivers of the taxes imposed by the Romans, were exceedingly hated by the Jews. They were considered men of a suspected probity. They were regarded as persons of bad character ; and were commonly designated by the name of *sinners*. For the hate, which naturally was excited in the Jews against the Roman oppressors of their race, was visited upon the heads of those, who, devoted to their service, shewed little of attachment to their own country, and but little sensibility to the opinions of their fellow-citizens. The Pharisees, on the contrary, were men whose exactness, in the observance of the law, was a proverb in Israel. They spared nothing to impose upon the people. In the streets and public places of the city did they stop to make long prayers. Their alms they openly distributed, assembling the distressed by the sound of the trumpet. Their garments were bordered with phylacteries ; *i. e.* large bands of parchment, upon which were written sentences of scriptures, in order to convince the world that they were penetrated with a sense of its importance ; that it was engraven in their hearts as well as opened to their eyes ; and that in their worldly transactions they never lost sight of it. They submitted to great austerities ; and to announce by a name what they pretended to be, they called themselves *Pharisees*, which signifies

separated and distinct. Therefore to say of these two men that one was a publican and the other a Pharisee, was to say that one passed for a sinner, and the other for a saint. The remainder of the parable convinces us that they were so in reality: for it teaches us, my brethren, that it is not by vain appearances that we can judge of the heart.

"The Pharisee stood and prayed thus with himself. God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week: I give tithes of all that I possess."

He prayed thus with himself. But was this, therefore, a *prayer*? Prayer is a profound sense of our wants and our misery. It is the ardent desire of succour from on high, by which man raises himself towards God, and draws down the fulness of his grace. Prayer is that sublime contemplation of the divine perfections in which the mind is swallowed up and absorbed; by which it is strengthened and rendered superior to worldly objects. Prayer is the transport of a heart penetrated by love and by gratitude towards the Author of all good. Prayer is the humble confession of our faults;—the lamentation of a soul torn by these melancholy recollections;—the repentance of our sins;—the address of sorrow to the God of pardon;—the grief of which the penitent soul drinks plentifully, as the most powerful safeguard against future failings. Now which of these sentiments do you discover in the language of the Pharisee? He asks for nothing. He believes that he wants nothing. From the source of grace he neglects, and he disdains to draw. He appears, it is true, to acknowledge that he has received some favours from heaven, for he says, "God, I thank thee." This, however, is but the vain formula by which he introduces the exposition of his own virtues. Whilst these respectful words are on his tongue, his heart in secret is discoursing of himself. He seeks not for a motive of gratitude, but for a subject of confidence and a foundation for his pride. It is not to God that he gives the glory:—it is his own righteousness that he offers up as incense at the foot of the altar. It is not by the word of God that he values his conduct, but by comparison with man,—his vices and his failings. He would be sorry not to be surrounded by sinners with whom to make an estimate of excellence. The society of angels would present a series of virtues without a stain, and would therefore be to him a torment.

Another error of the Pharisee is the false idea he has of his own holiness. He reduces it to the exemption from great crimes, or at least to an observance of the ceremonies of religion. "I am not as other men are: I fast twice in the week; I give tithes of all that I possess." In this respect he was, perhaps, without reproach. He goes even beyond, in some points, the strict letter of the law; and therefore thinks that he has attained perfection. He is ignorant that in the career of virtue there is no limit where he ought to stop:—that in order to attain the "prize of the high calling of God in Christ Jesus he must forget those things which are behind, and press towards the mark." He is ignorant that the principal character in a holy man is, "that he hungereth and thirsteth after

righteousness," and hastens to advance in the grace and knowledge of the Saviour. He seems ignorant that, without having committed either robbery or adultery, he may still be very corrupt; that his fastings, his almsgivings, and all the outward appearances of piety, without purity of life and manners, are, in the eyes of God, only acts of hypocrisy, and the oblations of vanity. He is ignorant, that, in observing most exactly the legal ceremonies, he was able to do more; and that he ought not to have omitted the "weightier matters of the law, judgment, mercy, and faith:—that these he ought to have done, and not to have left the others undone."

And behold another new and shameful error in the man of whom I speak! Occupied with what he fancies himself to be, he thinks not of his sins or his failings. He speaks of nothing but his good actions. He has no idea of fear,—no notion that his virtue may be suspected. He forgets that they are "Pharisees, hypocrites, who devour widows' houses, and for a pretence make long prayers:—" "who make clean the outside of the cup and of the platter, but within are full of extortion and excess:—" "who are like unto whited sepulchres, which, indeed, are beautiful outward, but are within full of dead men's bones, and of all uncleanness." If he had escaped the exterior acts of crime, had he never meditated them in his heart? If he had done good, was it less to be seen of men, than to obey his Maker? He thought nothing about this. His virtue seems blameless. He sees in himself no leprosy which would require the aid of the divine Physician;—no fault of which he has to ask God for pardon.

But his great offence is, want of charity. "Had I," says St Paul, "all faith, so that I could remove mountains, and though I should bestow all my goods to feed the poor, yet if I have not charity,—that charity which thinketh no evil,—which hopeth all things, believeth all things,—I am nothing." But the Pharisee, in his pretended prayer, expresses a profound contempt and scorn of other men, and in particular of the Publican. What right had he to judge "the servant of another? To his own master he standeth or falleth." With such a narrow and contracted view of things—with such a superficial knowledge of himself, dare he anticipate the solemn hour when the sovereign Judge of men shall pronounce his doom according to his works? Presenting himself before the throne of the Eternal, whose mercy only suffers us to come to it, what right has any one to take the character of an accuser, and to denounce the guilty? Is it by such an impudent satire as this,—by such a haughty disdain of his children, that he hopes to render propitious the common Father of all men? And upon what does he found this injurious opinion of his equals? Alas! my brethren, he is not charitable, therefore he is not humble. He has no mercy for others, therefore he does not believe that he needs any himself; otherwise his pride, instead of finding out his own good qualities, would have been better exercised in the discovery and the appreciation of the virtues of his neighbour.

The Publican had, perhaps, lived in excess. He had, perhaps, committed some injustice. His profession, at least, disgraced him in public opinion. The Pharisee saw him only under this character. He did not ask whether some virtues might not redeem his faults:

he did not allow that public opinion always exaggerates in its judgment. He closed his eyes against the repentance of this man. Did I say closed his eyes? No, he could not shut them entirely against him. The humbled countenance, the downcast eye, the tears that fell, the gestures of his grief, the emotions of the repentance which were visible in his person—all these were apparent to the Pharisee; but, instead of inspiring him with that virtuous compassion,—that tender interest, which the good man feels in sight of a true penitent,—these things only attested in his eyes the crimes of which he thought the penitent to be guilty;—only added new fuel to his pride, and made his look more haughty, and his aspect more disdainful. How many of the dispositions of the publican did he want! Struck with religious fear of the holy God whom he is to worship in his temple, and almost annihilated by the sense of his unworthiness, the Publican approaches tremblingly, and, in spite of the pressing want which leads him to the steps of the altar, he “stands afar off.” “He does not lift up so much as his eyes to heaven.” He scarcely believes that he is permitted to offer his homage, and to take advantage of that august and consolatory communication which God has established between himself and man. You see, then, with what candour, and with what self-renunciation, he made the confession of his faults. He might, perhaps, have been able to allege, in his excuse, the effects of a bad education, dangerous examples, violent passions, the force of temptations, and the influence of circumstances. But he did not, it seems, seek or wish to extenuate his crimes. The depth of his misery, and the pressing want he felt of the divine mercy, were the only records which he employed to shew his emotions, and to exclaim, “God be merciful to me a sinner!” It is not in a languishing or feeble manner that he implores pardon: his prayer is the expression of the deepest feeling: it is the ejaculation of a heart oppressed.

Let us now, my brethren, from what has been said, apply to ourselves the wholesome admonition derived from the text, and let us reap the benefit of the important lesson. I feel assured that there is no one present who is not struck with the two portraits which the parable in the text has given us. The penitent Publican has, doubtless, interested you in his favour; whilst indignation and regret attend the haughty Pharisee. His pride, however, appears to be the pride so common to the descendants of our great ancestor; the original sin for which he paid the penalty, and of which we feel the effects. It may be that few amongst us have ever sinned after the manner of the Pharisee; but has no approximation been made to it within our hearts? When we have seen a brother overtaken in a fault, have none of us ever cried, “I am not such a man as that?” Have we always lifted up the “bruised reed,” instead of “breaking” it by our unkindness and reproaches? Have we always revived the “smoking flax,” instead of “quenching” it by the cruel breath of pride? Do we never exaggerate in our blame, nor diminish the just measure of our praise? If we are forced to confess our own offences, do we not seek to extenuate them? And where, my brethren, where are the penitents, who, in the trouble and alarm which characterized the publican, exclaim, “God be merciful to me a sinner?” Even in the presence of

God himself, when we come up into his temple to pray, has pride no share in our petitions? In thanking him for all "the benefits that he hath done unto us," do we not frequently regard them as the natural reward of our virtues? In calling on him in the time of affliction, does no impatient word express that we consider ourselves worthy of a better lot? Do we not too often seem to pray for justice rather than for mercy? Do we, in short, when confessing with the mouth that we are "saved by grace" (in consideration of the merits of the Saviour), at the same time convince ourselves that all our resources lie in the great expiation made by him for us upon the cross? Do we not return in secret upon ourselves? Do we not look with pleasure on our own good works, as if they were the source of our justification,—as if they were not themselves a gift of God, and the fruit of the Spirit?

I need not multiply these details. Enough has been said to shew in how many, and in how different ways, pride may insinuate itself into our hearts. And to teach you how to fear it,—how to defy it, what can I add to the parable before us? Will it be in vain that that parable has taught you that God prefers the sinner who acknowledges and who detests his errors, before the just man who is proudly satisfied with his imperfect righteousness? Will it be in vain that, introducing us, as it were, to the full counsel of God, it has taught us that "he resisteth the proud, but giveth grace unto the humble;"—that "every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted?" Let us, therefore, my brethren, humble ourselves beneath the mighty hand of God. Are we weak and fearful? Let us humble ourselves by imploring for that grace without which we can do nothing, and which he only gives to those who know their want of it, and of the aid of Jesus Christ. Have we had the happiness to escape any great sin? Let us humble ourselves in acknowledging that it is to God alone we are indebted. Let us thank him for having placed us in prosperous circumstances, or sustained us when in temptation. Have we fallen into the abyss? Let us humble ourselves profoundly before our Judge;—let him see our misery. Let us go to him as poor and miserable sinners, to be washed and purified in his blood,—regenerated and sanctified by his Spirit. Have we received from God any especial favour? Let us humble ourselves in the sense of our unworthiness;—let us celebrate his kindness to our souls. Have we made any progress in virtue? Let us humble ourselves in seeing that we are so distant from the mark, in measuring the course we have to run. Let us humble ourselves in the comparison of our conduct with the law of God, and the example of the saints whom he has given us for our model. Then, my brethren, we shall have reason to believe that we are in the way of salvation, and that the Almighty, by his grace, will enable us to persevere. Then shall we come "boldly to the throne of grace, and obtain mercy to help in time of need." Then shall we be enabled to exclaim, "We will offer unto thee, O God, in thy temple, a sacrifice agreeable to thee." Then, when the Saviour shall have clothed our souls with those dispositions and that spirit of which he has deigned to set us the example, and we have so taken part in his humiliation, *then* shall we also share in his triumph and glory.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. III.

FIRST CENTURY.—THE APOSTOLICAL FATHERS.

BARNABAS.

²Ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως.—*Act. Apost. xi. 24.*

UPON the acknowledged principle that the nearer we approach the divine fountain of revelation, our acquaintance with the doctrines and discipline of the Church of Christ, as constituted by himself and his Apostles, will be more accurate and well-defined, the Fathers of the first century after the Ascension, commonly called the APOSTOLICAL FATHERS, as being the contemporaries of the Apostles, are, of course, entitled to our first attention and regard. It is to be remarked, however, that the title of *Apostolic Fathers* has been applied in a more or less extended signification by different ecclesiastical writers. By some it has been made to include all the companions of the Apostles,—Joseph of Arimathæa, Nicodemus, Lazarus, Dionysius the Areopagite, and others mentioned by the sacred historians, none of whose writings, if they wrote at all, have come down to modern times. Others have applied to these the distinguishing and more appropriate appellation of *Apostolic Men*, confining the former designation to three individuals,—Clement of Rome, Ignatius, and Polycarp,—whose writings, still extant, have been almost unanimously received as genuine and authentic. But, besides these, there are two others,—Barnabas and Hermas,—to whom certain writings are very generally, though not universally, attributed; and who are consequently not uncommonly classed with the three already mentioned. Whether genuine or spurious, the *Epistle*, which passed under the name of the former, and the rhapsody, entitled the "*Shepherd*," and currently assigned to the latter, are both productions of a very early date, and certainly not later than the second century. It is but reasonable, therefore, to give them the benefit of *probable* genuineness; and, upon this consideration, to follow in the paths of those who include them in the list of APOSTOLICAL FATHERS. Under this head, then, we class, in chronological order, BARNABAS, HERMAS, CLEMENT, IGNATIUS, and POLYCARP, and proceed forthwith to give a brief account of their lives, writings, and opinions.

Of the life of BARNABAS little is known beyond what is related of him in the New Testament. We learn from Acts iv. 36, that he was a *Levite*, and a native of the island of Cyprus. His name was originally *Joses*, but changed by the Apostles into *Barnabas*, which St. Luke interprets *υἱὸς παρακλήσεως*, the *Son of Consolation*. This change, it should seem, was an honourable testimony to the Christian fellowship and disinterested charity, by which he was led to dispose of his whole estate, and to lay the proceeds at the Apostles' feet, for the consolation and support of the more necessitous brethren. Some, however, have supposed that the name was rather intended to

denote the *Son of Exhortation*, and that it was given in allusion to the earnestness and eloquent style of the Apostle's preaching. Thus Chrysostom on the Acts; Hom. XI.—*Βαρνάβας δοκεῖ μοι ἀπὸ τῆς ἀρετῆς εἰληφέναι τὸ ὄνομα, ὡς πρὸς τοῦτο ἴκανος ὢν καὶ ἐπιτήδειος*. That παράκλησις will admit of this explanation is undoubtedly true: but it is no less so, that the other is far more natural and appropriate.

In the opinion of Clemens Alexandrinus, Barnabas was one of the seventy disciples; and he is supported in this conjecture by Eusebius, (Hist. Eccl. I. 12. II. 1.), Epiphanius, (Hær. I.), and some other writers. Bede, on the other hand, maintains that the proffer of his goods first introduced him to the Apostles. Such, indeed, seems to be the natural inference from the relation of the occurrence in the Acts, where he is spoken of simply as a *Levite*, though he would have been more honourably designated as one of the *Seventy*. It has been said also that he was educated, with St. Paul, at the feet of Gamaliel. Upon what authority this statement is founded, we have not been able to ascertain; but their close companionship in the work of the Gospel may give some colour to the notion of an early acquaintance. It was to Barnabas that Paul applied, after his conversion, to confirm him in the confidence and fellowship of the Apostles; and their joint labours were afterwards exercised in various parts of the world. Together they proceeded to Antioch, where they preached for a whole year, and taught much people (Acts xi. 26); and after discharging, for some time, a subordinate ministry, they were at length, by the imposition of hands, together admitted to the Apostolic office and dignity. At Antioch their endeavours were crowned with considerable success; and it was here that their disciples were first called *CHRISTIANS*. From this scene of their labours they proceeded to Cyprus, taking with them Mark, the nephew of Barnabas; from thence to Perga in Pamphylia; and, after three years of incessant toil and severe persecution, returning to Antioch, they found the Church torn by dissensions between the Jewish and Gentile converts. To settle the question in dispute, they went up, at the head of a deputation of the brethren, to the Apostolic council at Jerusalem. Soon after their return with the decree which liberated the Gentile converts from the observance of the Mosaic ritual, a circumstance occurred, which was destined, under a wise Providence, to separate Barnabas and Paul for ever. It seemed advisable to visit those Churches which they had planted in Asia some years before; whereupon a contention arose between them as to the propriety of taking Mark, who had timidly deserted them during their former journey, as their companion on the present occasion. With respect to the objections which infidels have not failed to ground upon this Apostolical dispute, this is not the place to prove their futility. Suffice it to say, that the disputants were men, and subject to the infirmities of men; and the Almighty Disposer of events was at hand to improve their weakness to the rising strength and stability of his Church. Both persisted in their determinations; and Paul proceeded with Silas into Syria and Cilicia; while Barnabas, attended by Mark, set out for the place of his nativity.

With his separation from St. Paul concludes the history of Barnabas, as related in the Acts; and all beyond is inauthentic tradition

and vague conjecture. There exists an old monkish document, referred to by Baronius, containing some marvellous stories touching the invention of his relics, and the appearance of the saint himself to Anthemius, Bishop of Salamis, which led to their discovery. Upon the same authority we are informed that he suffered martyrdom at Salamis, at the hands of certain Jews, who stoned him to death, while disputing with them in a synagogue. Whatever credit we may attach to this relation, it is more than probable that his labours, after parting from Paul, were chiefly confined to Cyprus, which was inhabited by a considerable number of Jews. (See Dion. Cass. lib. lxxviii.) It has been said, however, though with little probability, that he travelled into Italy, and preached at Rome even before St. Peter; and the foundation of the Church at Milan has also been assigned to him. If, however, he quitted Cyprus at all, Asia Minor or Egypt was the farthest limit of his travels. There is a tradition that he consecrated his nephew, St. Mark, first Bishop of Alexandria.

Of the writings which have been ascribed to Barnabas, the *Catholic Epistle* is the only one to which he has the slightest claim. By some indeed he has been regarded as the author of the *Epistle to the Hebrews*. Tertullian (de Pudicit. c. 20.) quotes him positively as the writer of it; and Jerome leaves the claim to it unsettled between Barnabas, Luke, Clement, and St. Paul. It should seem that the omission of the true author's name at the head of the Epistle gave rise to the doubt which prevailed on the subject. An *Apocryphal Gospel* has also been attributed to Barnabas; but the most cursory inspection of its contents is sufficient to satisfy the reader, that it is spurious. Whether the Epistle which bears his name was really written by him, may fairly be doubted; and yet, at the same time, it has never been satisfactorily proved to be a forgery. Pearson, Cave, Du Pin, Hammond, Voss, Bull, Wake, and Lardner, contend strongly for its genuineness; and though Cotelierus had his doubts respecting it, he does not hesitate to ascribe it to a contemporary of the Apostle's, and one of the same name. The testimony of antiquity is decidedly in favour of its genuineness. It is quoted, and expressly ascribed to the "Apostle Barnabas," by Clemens Alexandrinus, who himself wrote before the close of the second century. Origen (c. Cels. lib. i. p. 49.) refers to it under the title of the *Catholic Epistle of Barnabas*. Eusebius in one place (Hist. Eccl. VI. 14.) places it in connexion with the "Epistle of Jude and the other Catholic Epistles," among the Canonical Scriptures; though in another place, (Hist. Eccl. III. 25.) he speaks of it as *spurious*; meaning perhaps, *contradicted*. Jerome (de Vir. Ill. c. 6.) classes it among the Apocryphal Scriptures; but ascribes it to the authorship of Barnabas. On the other hand there is no express testimony of the ancients, which attributes it to any other writer; nor are the internal arguments alleged against it sufficient in themselves to prove it spurious. It has been urged that if Barnabas were really the author of it, it would have been received as canonical; and that the fanciful and allegorical interpretations of Scripture with which it abounds could not have proceeded from the pen of an inspired Apostle. Now both these objections clearly assume, that Barnabas must necessarily have written under the

influence of inspiration. It would clearly be irrelevant in this place to enter into the question respecting the formation of the Scripture Canon, which was doubtless conducted under adequate means for a work of such importance: but it by no means follows that the work of every Apostolic writer necessarily came within the limits of canonical authority. If, however, allegorical interpretations of Scripture are to be received as evidence against the genuineness of the Catholic Epistle, the same objection will apply against the Epistle of Clement, which is universally received; and indeed against almost every extant writing of primitive antiquity. At the same time it must be acknowledged, that the manifest marks of interpolation, and the diversity of style in several parts of the Epistle, seem to indicate a composition founded upon one of Barnabas, rather than a genuine production of Barnabas himself.

Whether genuine or spurious, however, the Epistle is unquestionably of very early date. It is quoted by Clement in the second century: and it bears internal marks of being written shortly after the destruction of Jerusalem. In c. 16. speaking of the Jews, the writer says; *διὰ γὰρ τὸ πολεμεῖν αὐτοὺς καθέρηθη ὑπὸ τῶν ἐχθρῶν*. And in c. 4. *Adhuc et illud intelligite, cum videritis tanta signa, et monstra in populo Judeorum, et sic illos derelinquit Dominus, &c.* A comparison of these two passages clearly intimates that the city had been but recently destroyed; and the afflictions alluded to were probably those which immediately followed that calamitous event. Hence Mill (Proleg. N. T. 144.) fixes its date to the year 70, and Lardner to the year 71 or 72. Moreover, a perusal of the Epistle gives the reader an idea of an author who had himself conversed with the Apostles, rather than of one who had merely read their writings. There are many passages similar in substance to others which occur in St. Paul's Epistles; but they seem to be rather the original sentiments of one writing in the same mind and for the same purpose, as that Apostle, than express quotations from him. We meet also with a precept in ch. 4. said to have been delivered by our blessed Lord, which is not to be found in any of the Gospels: "*Sicut dicit filius Dei; Resistamus omni iniquitate, et odio habeamus eam.*" This is clearly analogous to the passage in Acts xx. 35. and amounts to a fair presumption that the writer had either conversed with Christ himself, or had received the precept from some of his constant followers.

The entire Epistle has not come down to us in the Greek, the four first chapters and part of the fifth being lost: but there is a Latin translation which has preserved the whole of it. It consists of two parts: the first, doctrinal; the second, practical. It was addressed, as some suppose, to the Jews; or, according to others, to Christians generally; with nearly the same design as that of St. Paul in his Epistle to the Galatians. The first part comprises seventeen chapters; the second part contains four; in all twenty-one. We subjoin a brief abstract of its contents:—

CHAP. I. The Preface.

II. III. The abolition of legal Sacrifices, and the introduction of Gospel Righteousness.

- CHAP. IV. Expositions of the Prophecies in Dan. vii. ix.
 V. VI. Prophecies respecting Christ's Sufferings.
 VII. VIII. The *Scape-goat*, and *Red-heifer*, types of Christ.
 IX. Circumcision abolished, and superseded by the circumcision of the heart.
 X. The Mosaic distinction of clean and unclean beasts spiritually applied.
 XI. XII. Baptism, and the Cross of Christ, figuratively represented under the Law.
 XIII. XIV. The promise of God included Gentiles as well as Jews, and was fulfilled in Jesus Christ.
 XV. The Jewish Sabbath, a figure of a more glorious Sabbath.
 XVI. The Temple, a type of the spiritual Temple of God.
 XVII. Conclusion of the Doctrinal part.
 XVIII. Exordium.
 XIX. The way of Light: a summary of Christian duty.
 XX. The way of Darkness: a description of those who will not attain to the kingdom of God.
 XXI. Concluding exhortations to a good Life, in order to a blessed Immortality.

As a specimen of the writer's manner, we give the 20th chapter at length in the original; selecting it rather than the 19th, simply because it is shorter.

Ἡ ἐξ τοῦ μέλανος ὁδὸς ἐστὶ σκολιὰ, καὶ κατάρας μεστή. Ἔστι γὰρ ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας· ἐν ᾗ ἐστὶ τὰ ἀπολύντα τὴν ψυχὴν αὐτῶν, εἰδωλολατρεία, θρασύτης, ὕψος δυνάμεως, ὑπόκρισις, δειπλοκαρδία, μοιχεία, φόνος, ἀρπαγή, ὑπερηφανία, παράβασις, ὄλος, κακία, αὐθιδεία, φαρμακεία, μαγεία, πλεονεξία, ἀφοβία Θεοῦ. Διώκεται τῶν ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες,* οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλώμενοι ἀγαθῷ, οὐ κρίσει δικαίᾳ, χήρα καὶ ὀρφανῷ, προσέχοντες, ἀγρυπνοῦντες οὐκ εἰς φόβον Θεοῦ, ἀλλ' ἐπὶ τὸ πονηρὸν· ὧν μακρὰν καὶ πόρρον, πρᾶττης, καὶ ὑπομονή· ἀγαπῶντες μάταια, ἐλιζκόντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ ποιοῦντες ἐπὶ τῷ καταπονουμένῳ, εὐχερεῖς ἐν καταλαλίᾳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτοὺς, φονεῖς τέκνων, φθορεῖς πλάσματος Θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν θλιβόμενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, πανταμάρτητοι.

In point of doctrine we have several express testimonies, in the course of the Epistle, to the divinity of Christ: from which we select the following, as including an evident allusion to the doctrine of the Trinity. The words of Genesis are quoted as spoken by the Father to the Son:—

"*Et ad hoc Dominus sustinuit pati pro anima nostra, cum sit orbis terrarum Dominus; cui dixit die ante constitutionem sæculi: 'Faciamus hominem ad imaginem et similitudinem nostram.'*" C. 5. p. 60.

Other illustrations of the doctrines and discipline of Christianity will strike the reader as he proceeds. The simple citation which we have made will suffice to prove, that, however incorrect some of his interpretations of Scripture may be, this writer was rigidly orthodox in the fundamentally Christian doctrine of the Divinity of Christ.

* There is some inaccuracy here. Either ψεύδος, or some such word, has been lost; or we should read ἀγαπῶντας, and join μισοῦντες ἀληθειαν ἀγαπῶντας.

It only remains to point out the best editions of the Father, of whom we have been speaking. That, from which our extracts are taken, forms part of a work entitled "*SS. Patrum qui temporibus Apostolicis floruerunt, Barnabæ, Clementis, Hermæ, Ignatii, Polycarpi opera edita et inedita, &c.*" Edited by *J. B. Cotelerius*, and revised by *J. Le Clerc*. Antwerp. 1698. 2 vols. folio. An improved edition was published at Amsterdam, in 1724. Besides this work, however, there are, "*Patrum App. Barnabæ et Hermæ Opera.*" Oxon. 1685. 18mo.—"*Ignatii et Barnabæ Epistolæ, cum Notis J. Vossii.*" Amst. 1646. 4to. We would also direct the student's attention to Archbishop Wake's admirable translation of the *Genuine Epistles of the Apostolical Fathers*.

ON PREDESTINATION.

It is well known, that both Calvin and Arminius have founded their respective doctrines of Predestination upon the common interpretation of the 28th, 29th, and 30th verses of the 8th chapter of the Epistle to the Romans. A close examination of this passage will shew, how little occasion the original text of Scripture has given for the violent controversies upon these points, which have agitated the Protestant Churches ever since the Reformation. It is not my intention to dwell, either upon the incorrectness of the received interpretation, or upon the errors into which these great Divines and their followers have been led by it. The best way of refuting error is to establish the truth; for when once the truth concerning any subject is firmly established, all the errors concerning it, which before prevailed, will at once give way. I will therefore apply myself, without further preface, to the consideration of the passage, as it stands in the original.

28. Οἶδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. 29. Ὅτι οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. 30. Οὗς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. "28. We know that all things work together for good to those who are called according to the purpose (or predetermined plan) of God, who love God: 29. That those whom he predetermined, he also previously set apart to be conformed to the likeness of his Son, that he might be the first-born among many brethren. 30. But those whom he previously set apart, he also called: and those whom he called, he also justified: and those whom he justified, he also glorified."

Ver. 29. The Apostle uses the word *προέγνω* in reference to the word *πρόθεσις* in the former verse. The verb *γινώσκω* is used in this sense by Herodotus, Book V. cap. 22. *Πρὸς δὲ, καὶ οἱ τὸν ἐν Ὀλυμπίῃ διέποντες ἄγωνα Ἑλλήνων οὕτω ἐγνώσαν εἶναι.*

I render the word *προώρισε*, he previously set apart. This is obviously more literal than the common translation, the word "destinate" signifying to connect, or bind together, as with cords; as in the following passage. "His quum Funes, qui Antennas ad Malos destinabant,

comprehensi adductique erant, navigio remis incitato, prærumpebantur." *Cæsar de Bell. Gall. lib. iii. cap. 14.* Our Translators are however justified in the use of the word "predestinate" by the language of the following parable. "The kingdom of heaven is like unto a net (*σάγηνη*) cast into the sea, and gathering together fish of every kind. Which, when it was full, having drawn it upon the shore, and set it down, they gathered the good into vessels, but cast the bad away." *Matt. xiii. 47.*

He set them apart to be conformed to the likeness of his Son. How? By being buried with him by baptism into death. "Know ye not," says the Apostle, "that as many as are baptized into Jesus Christ are baptized into his death? For we are buried with him by baptism into death, that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—*Rom vi. 3—5.* And in the Epistle to the Galatians, St. Paul thus speaks to all the members of that Church collectively: "Ye are *all* the children of God through the faith which is in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ." From these passages taken together, it appears that the predestination spoken of in the New Testament, refers to the admission of Christians into the visible Church and kingdom of Christ; and not to their final entrance on the full possession of the glory, which is hereafter to be revealed.

Ver. 30. "Whom he previously set apart, them he also called, &c." In this passage is a metaphor drawn from the way, in which the Romans formed their legions from the inhabitants of the provinces, or conquered countries. There were commonly attached to the Roman legions bodies of auxiliary troops, which were considered as belonging to the provinces, where they were raised; while the legions themselves were considered as exclusively Roman. In the earlier times of the Republic, they were entirely formed from the inhabitants of the city of Rome. The way, in which the levy was then made, was this. After the appointment of the consuls and military tribunes, the consuls issued out an edict appointing a day, in which all persons of proper age for military service were to appear before the capitol. The people being come together, and the consuls, who presided in the assembly, having taken their seat, in the first place the tribunes were formed into four separate companies, according to the number of the legions, which they designed to make up, which was usually four. After this, every tribe being called out by lot, was ordered to divide into their proper centuries; and out of each century were soldiers *cited by name*, with respect had to their estate and class; for which purpose there were tables ready at hand, in which the name, age, and wealth of every person were described. Four men, as much alike in all circumstances as could be pitched upon, being presented out of the century, first the tribunes of the first legion chose one (*λαμβάνουσι πῶτον τὴν ΕΚΛΟΓΗΝ οἱ τοῦ πρώτου στρατοπέδου*, Polybius, Book VI. cap. 18), then the tribunes of the second legion another, the tribunes of the third legion a third man, and the remaining person fell to the tribunes of the fourth. Then four more were drawn out; and now the right of choosing first belonged to the tribunes of the second legion; and so

they went on choosing in turns (καὶ αὖ κατὰ λόγον οὕτως ἐκ περιόδου τῆς ΕΚΑΟΓΗΣ γενομένης. Polyb. *ibid.*), till they had enlisted the number which they wanted. When they had thus been cited, or *called* by name, and chosen or *elected* by the tribunes, the listing oath (*sacramentum*) was administered to them.

In process of time, when the greater part of the citizens residing in the city of Rome became disqualified by their circumstances, or occupations, for a military life, they had recourse to the practice of raising the legions from among the inhabitants of the conquered countries. Of this practice Julius Cæsar gives us an instance, *Lib. II. de Bell. Gall. cap. 2.*—"Iis nunciis literisque commotus Cæsar duas legiones in citeriore Galliâ novas conscripsit, &c." These provincial recruits being thus called and elected, and thereby separated from the body of their own countrymen, on taking the listing oath immediately became Roman citizens. They were thus gratuitously justified from the charge of enmity against the Roman state, under which they had previously laboured; the Romans ruling the inhabitants of the provinces with a jealous policy, and regarding them as disaffected subjects, who were only prevented by their fears and their weakness from breaking out into open rebellion. It may here be necessary to observe, that justification is a forensic term. The expression of a just or righteous man, as it was used in the Roman law, denotes, not one who positively does good, but one who abstains from doing injury to others. This distinction between the terms "just" and "good" is marked by St. Paul, in the 5th chapter of the Epistle to the Romans. "Scarcely for a righteous (or just) man will one die: yet, peradventure, for a good man some would even dare to die." Hence, when any person was charged with a crime, he was considered as placed by that charge among the unjust, and was to be justified by the event of his trial. If he was acquitted, he was of course justified, that is, replaced among the just; if he was found guilty, he remained to be justified, that is, to be rendered incapable of doing injury by being executed. In this sense the term justified is now used in countries which are governed by laws founded on the Roman; in Scotland, for instance, and in the Italian states. Thus we find St. Paul also saying, "He, who has died, has been justified from transgression." *Rom. vi. 7.* To return, then, to the subject; the provincial recruit, having been set apart from his people, and called to serve in the Roman legions, was gratuitously cleared from the charge of enmity to the Roman state, under which he had previously laboured, and was glorified by his admission to the privileges of a Roman citizen.

Hence it plainly appears, that the meaning of the passage before us is this: that God has predetermined and set apart a certain number from the body of mankind to be partakers of the Gospel covenant, and, to that end, has called them to be conformed to the likeness of his Son by being buried with him by baptism into death; that those who are thus baptized into Christ, are justified through the merits of his death, both from their original sin, and from the actual transgressions which they have committed; and that they are glorified by being made partakers of all the blessings and privileges, which he has purchased by his death and sufferings.

That the term "elect" is applied in Scripture to all who are admitted by baptism into the Christian covenant, and not exclusively to those who shall finally be approved at the day of judgment, clearly appears from the nature of God's covenant with Abraham, according to the view of it which is given in Scripture. In the book of Revelations, we find the Church of God represented under the type of a woman giving birth to a man child, who is to rule the nations with a rod of iron, and who was caught up unto God, and to his throne. In agreement with this representation, Christ was born of the seed of Abraham, and was formally admitted by circumcision to be a partaker of the covenant which God had made with Abraham, and which in fact was only the Gospel covenant under another form. The account given of the revelation of that covenant in the 17th chapter of Genesis, if properly considered, will throw much light upon the subject. He had been before told, that in him should all the families of the earth be blessed. On this occasion the Lord said unto him, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee: every man child among you shall be circumcised; and it shall be a token of the covenant betwixt me and you: and my covenant shall be in your flesh for an everlasting covenant." Thus was circumcision appointed to be the door of admission into the covenant made with Abraham: and in the use of this ordinance all the posterity of Israel, and such of the Gentiles as embraced their religion, were elected, or, in the phraseology now used among us, enlisted into the armies of the living God. We find Israel so called by David, when he said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" We find them so called by our Lord himself, when he appeared to Joshua near Jericho. "Joshua said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the Host of the Lord am I now come." In agreement with this view of the subject, the name of Abraham, which was given to him because he was to be the father of many nations, literally translated, signifies, I will elect a multitude. אברהם.

But when Christ, the promised seed of Abraham, in whom all the families of the earth were to be blessed, came into the world, the covenant of Abraham was through him extended to the Gentiles, as St. Paul tells us, Galatians iii. 13, 14. "Christ has redeemed us from the curse of the law, being made a curse for us, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." The rite of circumcision then ceased to be a sacrament, and baptism was appointed instead of it to be the sacrament of admission

into the covenant. "Ye are all," says St. Paul, "the children of God, through the faith which is in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Upon the whole, then, we may safely conclude, that in the term "elect," as it is used in Scripture, are included all who in baptism are admitted into the visible Church and kingdom of Christ, and enlisted under his banner to fight manfully against sin, the world, and the devil, the common enemies of his glory, and of their own salvation. By this election, or enlistment, they are made partakers of the covenant of Abraham, and consequently of the privileges of that covenant which have been purchased by the death of Christ. They are thereby separated from the heathen world, as the fish in the parable above-mentioned, are separated from the other fish in the sea by the cords of the net. Those who faithfully improve their privileges in this life will continue in the company of Abraham, and in the Church of Christ, to all eternity. On the contrary, they who neglect or refuse to improve their privileges, and thus to make their *calling and election* sure, will, immediately on their departure out of this life, be separated from the family of Abraham, and cast into outer darkness. Between them and the company of Abraham, a great and impassable gulf will then be placed. When the net of Predestination is full, the good will be gathered into vessels, but the bad will be cast away. At the last day, when the trumpet shall sound, and the dead shall be raised, the Son of Man will send his angels, who shall gather out of his kingdom all things that offend, and those that commit iniquity, and shall cast them into a furnace of fire. Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

There are, indeed, a number of passages, which, according to the common interpretation of them, directly contradict this view of the subject. Let us now examine some of them.

John vi. 37, 39. "All that my Father giveth me, shall come unto me," &c. Most readers have imagined the word "all," to refer to persons. This is manifestly an error. The word in the original is a neutral adjective. The passage runs thus:—ΠΑΝ, ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἔξει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω ἔξω. Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με πατὴρ, ἵνα ΠΑΝ, ὃ δίδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. "The whole of what my Father giveth me, (that is, the whole treasure of blessings, which my Father has placed at my disposal as King of Zion, for the behoof of my people,) shall come unto me; and him that cometh unto me (that is, for a portion of these blessings) I will in no wise cast out.—This is the will of my Father that sent me, that, with respect to the whole of what he has given me, I should lose nothing out of it, but should raise it up at the last day." The meaning of what our Lord here says, is this:—That of the blessings, which he bestows upon us, and which he requires us to improve to

his glory and to our own spiritual advantage, none shall be lost. If we faithfully improve them, he will raise them up again at the last day; that is, he will bring them again into life and action, by raising our dead bodies, and joining them again to our souls: but if we do not improve them, when he comes to reckon with us, they will be taken from us, and given to those who have faithfully improved what was allotted to them; even as the talent, which the unprofitable servant had buried in the earth, was taken from him, and given to the servant who had ten talents.

The same error has been made with respect to the second verse of the 17th chapter. *Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα ΠΑΝ, ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.* "As thou hast given him power over all flesh, that the whole of what thou hast given him might give to them eternal life."

Acts ii. 47. "And the Lord added to the Church daily such as should be saved."—A manifest perversion of the passage! The original says literally, The Lord added daily to the Church, *τοὺς σωζομένους*, the persons who were getting saved. Like the three thousand mentioned in a preceding verse, they followed the direction of the Apostle Peter, and were baptized in the name of Jesus Christ for the remission of sins.

Acts xiii. 48. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained unto eternal life believed." *Καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.* "As many as had been ranked, or embodied into eternal life, believed." St. Luke here uses the same military metaphor, which, as I before observed, is used by the Apostle to the Romans, (chap. viii. 30). In baptism they had been ranked under the banner of Christ. They had been baptized into the body of Christ, and thus had been embodied into eternal life. "Jesus saith unto her, I am the resurrection and the life." John xi. 25. "God hath given to us eternal life, and this life is in his Son." 1 John v. 11.

Jude 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation." *Παρεῖσένυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.* "For there have crept in certain men, who have been long enrolled (or have long ago enrolled themselves) into this condemnation." The word is used in this sense by Plutarch, in the life of Camillus. *Προέγραψε στρατιᾶς κατάλογον.* The pluperfect passive is also used in an active sense by St. Luke (Acts xx. 13). "And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go on foot." *Οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.* The expression in Jude, therefore, implies, that the persons of whom he speaks, had willingly and knowingly turned the grace of God into lasciviousness; and thus deliberately plunging into wickedness with their eyes open, had involved themselves in this condemnation.

J. T.

THEOLOGICAL STUDIES.

No. III. DR. OWEN'S LIST.

THE following list is extracted from a small pamphlet, written by H. Owen, M. D., entitled "Directions for Young Students in Divinity, with regard to those attainments which are necessary to qualify them for Holy Orders." London: Rivingtons, 1773.

The "Directions" were chiefly intended for those who might not have the advantage of a University education, and therefore mention several of the classics which of course we purposely omit.

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| The Great Importance of a Religious Life. | Gastrell's Christian Institutes. |
| Nelson's Practice of True Devotion, and his Companion for the Festivals, &c. | Bishop Pearson on the Creed. |
| Scougal's Life of God in the Soul of Man. | Archbishop Wake on the Church Catechism. |
| The Whole Duty of Man. | Archbishop Secker's Catechetical Lectures. |
| Taylor's Holy Living and Dying. | Burnet on XXXIX Articles. |
| Scott's Christian Life. | Welchman ditto. |
| Law's Serious Call to a Devout and Holy Life. | Bishop Wilkins on Natural Religion. |
| Watts' Short View of the Whole Scripture History. | Wollaston ditto. |
| Lowth's Directions for the Profitable Reading of the Holy Scriptures. | Clarke on the Being and Attributes of God. |
| Watts' Harmony of all the Religions which God ever prescribed. | Grotius on the Truth of the Christian Religion, with Le Clerc's Notes. |
| Shuckford's Connection. | Jenkins on the Reasonableness of Christianity. |
| Prideaux's Connection, | Stillfleet's Origines Sacrae. |
| or, | Boyle's Lectures. |
| Bedford's Chronology. | Leland's View of Deistical Writers. |
| Grotius' Commentaries. | Bishop Gibson's Pastoral Letters. |
| Le Clerc's ditto. | Burnet's Abridgment of his History of the Reformation. |
| Patrick's ditto. | Dr. Trapp's Discourses against Popery. |
| Lowth's ditto. | Hooker's Ecclesiastical Polity. |
| Wells' Geography. | London Cases, 3 vols. octavo, |
| Leusden's Compendium, | or, |
| or, | The Abridgment, by Dr. Bennett. |
| Pasor's Lexicon. | Archbishop Tillotson's Sermons. |
| Macknight's Harmony. | Archbishop Sharp's ditto. |
| Lord Barrington's Miscellanea Sacra. | Bishop Atterbury's ditto. |
| Dr. Benson's History of the Plantation of Christianity. | Bishop Sherlock's ditto. |
| Biscoe's Boyle's Lectures. | Archbishop Secker's ditto. |
| Hammond on the New Testament. | Christian Eloquence in Theory and Practice. |
| Whitby ditto. | Archbishop of Cambray's Dialogues on Eloquence. |
| Clarke's Paraphrase. | Burnet's Pastoral Care.—Ch. IX. |
| Pyle's ditto. | Comber's Companion to the Temple. |
| Doddridge's ditto. | Wheatly's Illustration of the Common Prayer. |
| Percy's Key to the New Testament. | Archbishop Hort's Charge, delivered to the Clergy of the Diocese of Tuam in the year 1742. |
| Wells' Treatise of Divine Laws and Covenants. | |

For the particular purpose to which the above works are respectively applicable the pamphlet itself must be perused.

NO. IV. BISHOP BARRINGTON'S LIST.

1. FOR DEACON'S ORDERS.

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| Bishop Bull's Companion to Holy Orders. | Grotius de Veritate Rel. Christ. |
| Wheatly on the Common Prayer. | Bishop Gibson's Pastoral Letters. |
| Welchman on the Articles. | Bishop Percy's Key to New Testament. |
| Bishop Stillingfleet's Vindication of the Holy Trinity. | Bishop Gray's Key to the Old Testament. |
| | Greek Testament. |

2. FOR PRIEST'S ORDERS.

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| Hooker's Ecclesiastical Polity. Book 5. | Bishop Pearson on the Creed. |
| Bishop Burnet on the Articles. | Bishop Wilkins on Natural Religion. |
| Bishop Stillingfleet's Origines Sacrae. | Collyer's Sacred Interpreter. |
| | Greek Testament. |

3. PROFESSIONAL STUDY.

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| Mason on Self Knowledge. | Bishop Bull's Works. |
| The Great Importance of a Religious Life. | Waterland's History of the Athanasian Creed. |
| Doddridge's Rise and Progress of Religion in the Soul. | Burgh's Scriptural Confutation. |
| Scott's Christian Life. | Burgh's Inquiry into the Doctrine of the Three First Centuries respecting the Trinity. |
| Doddridge's Family Expositor. | Encheiridion Theologicum. Oxford, 5 vols. 12mo. |
| Doddridge's Lectures. | Butler's Analogy. |
| Mosheim's Ecclesiastical History, by Dr. Maclean. | Michaelis on the New Testament. |
| Hooker's Ecclesiastical Polity. | |
| Bishop Burnet's Pastoral Care. | |

PSALM CXIV.

WHEN happy Judah, all her sorrows o'er,
 Threw her last glance along the Egyptian shore,
 And proudly smiling o'er her broken chain,
 Raised her free head to life and hope again,
 Weak tho' she seemed, the mighty Lord of day
 Dwelt in her tents and beamed around her way.
 In that triumphant hour, the parting sea
 Rolled back its conquered waves and turned to flee,
 While Jordan paused to gaze on either side,
 And in his wonder quite forgot his tide.
 Then quaked the hills in more than mortal dread,
 And conscious Sinai bowed his trembling head.*
 What ailed thee, Ocean, that thy waters gave
 So free a passage thro' their greedy wave?
 Say, Jordan, why thy restless billows slept?
 Why shook the hills and all the mountains leapt?—
 Well might ye tremble, when before ye stood
 The Lord of every land and every flood!
 The God of Jacob! whose almighty sway
 Makes rocks to flow and mountains melt away.

E. B.

* And haughty Sirion bowed his marble head.—*Heber's Palestine.*

TERROT AND TODD.

MR. EDITOR, — Mr. Todd has done me the honour to quote a passage from my Introduction to the Epistle to the Romans, in a note at p. 78. of his republication of Sermons, by Sharp and Manning, on Faith and Justification. Unfortunately, however, by an error either of Mr. Todd or his printer, the passage is totally misrepresented. Towards the conclusion of the extract, Mr. Todd quotes me, as saying: "And the reason for this difference is clear. St. Paul is arguing against Jews, who believed they could be justified by faith, independent of works of evangelical obedience, that is, independent of holiness in heart and life. Thus each apostle," &c. The passage in my Introduction, p. 42, is as follows:—"And the reason for this difference is clear. St. Paul is arguing against Jews who believed they could be justified by [works of obedience to the moral law done in their own strength; while St. James is arguing against erring Christians, who believed they could be justified by] faith, independent of works of evangelical obedience, that is, independent of holiness in heart and life. Thus each apostle," &c.

You will readily see, that by the omission of the words which I have included between brackets, the sense of the passage is totally destroyed. Should this correction reach Mr. Todd, I hope he will understand, that I charge him only with an oversight in copying or in correcting the press; and that I by no means suspect him of imagining that the passage, as he quotes it, is either true or intelligible.

I am, Sir, your obedient Servant,

C. H. TERROT.

MR. TERROT'S PARAPHRASE, &c. OF THE EPISTLE TO THE ROMANS.

MR. EDITOR,—I have lately read, in your number for August last, the review of Mr. Terrot's Paraphrase of St. Paul's Epistle to the Romans, and Mr. Terrot's observations on Romans viii. 1, 2.

The reviewer observes, on Mr. Terrot's remark on ch. v. 15, that "As in Adam all die, even so in Christ shall all be made alive,' must refer to spiritual death, because it is plain matter of fact that Christ has not delivered us from temporal." And again he states, "And we are certain that the sacrifice of Christ exerts all its efficacy upon spiritual life."

It appears to me very far from being a plain matter of fact, that Christ has not delivered us from temporal death, and far from certain that the sacrifice of Christ exerts *all* its efficacy upon spiritual life. It appears to me, on the contrary, to be the doctrine of St. Paul, that Christ has delivered us from temporal death, as well as from spiritual death, and consequently, that the efficacy of Christ's sacrifice extends not only to spiritual life—a new birth unto righteousness,—but also to temporal life—a resurrection of the body from the dead.

1 Cor. xv. 21: the apostle says, "For since by man came death, by man came also the resurrection of the dead;" and then follow the

words above quoted; "for as in Adam all die, even so in Christ shall all be made alive." It seems to me impossible not to conclude that the words, "even so in Christ shall all be made alive," have reference to the words in the previous verse, "by man came also the resurrection of the dead;" and that the resurrection of the dead, in this verse, means the resurrection of the body, is plain from the entire argument, the beginning of which is, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" And the conclusion is an answer to objectors against the doctrine as a thing impossible. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die," &c. The adoption of this part of chapter xv. in the burial service, speaks the sense in which our church receives it.

"As in Adam all die, even so in Christ shall all be made alive"—alive from the dead, of course: but on what ground does the reviewer confine it to a spiritual death? To me, I confess, the words appear to have no reference at all to a spiritual death; but at all events it is impossible to dispute that temporal death was as certain an effect of Adam's transgression, as spiritual death was. And that our resurrection from temporal death is by Christ, the apostle seems in this place as clearly to aver, as in others, that our spiritual life is through him.

Whether verses 15 and 17 of this chapter (ch. v.) may support Mr. Terrot's conclusion, that *death eternal* formed no part of the penalty of the fall upon Adam's posterity or not; I think it is plain, from the history, that it formed no part of the punishment threatened Adam on disobedience; death is all that is threatened: and in all likelihood, as it appears to me, but for Christ's intercession and sacrifice, which have respect to the beginning of the world, the race of man had become extinguished in our first parents' death.

I wish to add a word or two on Mr. Terrot's paraphrase and observations on Rom. viii. 1, 2. It would have been well, I think, to have avoided all dispute on the subject of baptismal regeneration in this passage; for the apostle's argument does not rest here on having been baptized into Christ, but upon such as had embraced Christianity, walking as Christians ought to walk. Doubtless "those who are in Christ Jesus" had been "united to Christ in baptism," for every Christian was baptized; but nothing in the argument turns on baptism, but on "walking not after the flesh, but after the Spirit." It is not, there is no condemnation to them who have been baptized; but to them who, having been so, walk not after the flesh, but after the Spirit. By some the words, "they who walk not after the flesh but after the Spirit," are considered as descriptive of those "who are in Christ Jesus," considering none others to be in Christ Jesus but such as walk so. If this be the true construction, the expression, "they who are in Christ Jesus," does not embrace all who are baptized, for many who are baptized walk not so. Neither taking the words as Mr. Terrot renders them, do they embrace all who are baptized. The verse in which these words occur, whatever sense may be put upon them, evidently refers to such Christians only as walk agreeably to their profession.

I cannot agree with Mr. Terrot, that the "*being dead unto sin*," in the 11th verse of chap. vi. refers to the baptismal death. "Therefore (ver. 4.) we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." *Should* walk in newness of life; that is our duty, which the rite of baptism in one part of it typified. Verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin;" consider, ye have in baptism professed to be so. Verse 12: "Let not sin therefore reign in your mortal body;" walk according to your profession in baptism. I should rather say the words refer to an actual death unto sin in the habitual practice of a holy life, than to the baptismal death. Mr. Terrot, on chap. vi. 3, states, that "we have been baptized into his death," means to profess an imitation of his death for sin, by our death to sin. The being dead, indeed, unto sin, in ver. 11, seems the putting of this profession into actual practice.

I differ from Mr. Terrot in his construction of verses 4 and 6, ch. vii. Verse 4. is, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ:"—it is not said, by baptism, but by the body of Christ. The law, in every sense in which it is dead or abrogated, is so through Christ. Baptism represents a death unto sin, not the abrogation of the law. The law is not dead by being merged in baptism, but by being nailed to the cross of Christ. Col. ii. 14. Verse 6, in the received translation is, "But now we are delivered from the law, that being dead wherein we were held." Mr. Terrot renders it, "being delivered from the law by dying"—by dying in baptism. The words, "that being dead," according to the common Greek version, refer to the law; νόμον ἀποθανόντες. Mr. Terrot approves of ἀποθανόντες, and this is the reading of several editors. The reading in this case is, "being dead (to that, understood), in which," &c. But the common reading is much more agreeable to the simile between the authority of the law and the authority of the husband. The wife is freed, by the death of the husband; so the man by the death of the law. The wife is not freed by her own death, so as to be at liberty to unite herself to another husband; so not the man by his death, but by the abrogation of the law under which he was held.

U. Y.

As we have already communicated to the public our views of Mr. Terrot's work, we are by no means obliged to retrace that ground. But as our correspondent has chosen to attack our criticism, we shall not shrink from the defensive. That part of his letter which refers not to us we leave in the hands of Mr. Terrot himself.

We had said in our review, "it is plain matter of fact, that Christ has not delivered us from temporal death." This our correspondent denies. It is evident that this disagreement proceeds from a dissimilar use of the phrase "temporal death;" as, if our correspondent had used it in our sense, he would have entertained no doubt of our proposition. "It is appointed unto all men once to die." This is all we meant when we made the affirmation which U. Y. so vehe-

mently and so elaborately combats. And this is not only the assertion of Scripture, but of history and of experience.

What U. Y. means by "temporal death," we cannot easily discover; but he seems to think it can scarcely co-exist with a resurrection from the dead. We, for our part, if there were no resurrection from the dead, should rather consider death as eternal than as temporal. U. Y. also calls a resurrection of the body from the dead "*temporal* life;" which our Lord calls "*eternal* life."

We conceive, therefore, that it is not ourselves who are to be censured for a false assertion, but U. Y. for perversion of language. We must, therefore, take the liberty to inform him, that the word *temporal* has reference to *time*, and not to *matter*, as he appears to conceive. We are agreed with him, that Christ has *ultimately* delivered us from death, both of body and soul; and he will readily agree with us, that the penalty of temporal death, *properly so called*, has not been remitted; but that dust we are, and unto dust we shall return.

CHURCH ARCHITECTURE.

Bristol, Dec. 1829.

MR. EDITOR,—It must be productive of great satisfaction and joy to the friends of our venerable Church, and to the admirers of ecclesiastical architecture, to perceive a very manifest and considerable improvement taking place in the attention paid to those monuments of the taste and pious munificence of our forefathers—our *parish churches*, which have suffered so much through an unworthy parsimony. Under this impression, and being of opinion that so good a work may be promoted by giving, through your valuable pages, extended circulation to what has been effected in this way in various parts of the kingdom, it appears to me that the tribute of respect paid in the following remarks to the parties alluded to is not more than they deserve, and will contribute to that end.

The preservers or restorers of sacred architecture certainly have a claim to our warmest gratitude: and I feel assured that it is not more just than it is politic to make public and honourable mention of their good deeds, and to hold them up for the imitation of future times. I am therefore induced to lay before your readers a short notice of some improvements which have taken place in the immediate neighbourhood of this large city; and, among many other instances which might be named, it gives me pleasure to bring forward the improved state of the parish churches of Portbury, Tickenham, and Portishead, in the diocese of Bath and Wells. In the two former parishes, the inhabitants have received the kind assistance of James Adam Gordon, Esq. of Naish House; and in the latter parish, now coming considerably into notice, the parishioners have been aided by the very ample and munificent benefactions of the corporation of this city, who have given every support to the restorations lately adopted in its beautiful church, and have displayed a most praiseworthy example in their desire to provide accommodation, in this and other churches situated on their property, for the benefit of the increasing popu-

lation more immediately connected with them. The repairs of the church at Portishead have also been considerably assisted by the liberality of the above-mentioned James Adam Gordon, Esq. the Lord of the Manor of that parish, as well as of Portbury; a gentleman of great taste and classical attainments, eminently skilled in the early English architecture; a most generous promoter of every judicious plan for the restorations of the ecclesiastical beauties of the churches with which he is connected, and who, in addition to the other services he has rendered, recently presented to that church a fine-toned organ, built by a first-rate London artist. This church contains also two oak chairs of peculiar beauty, well worthy the attention of the antiquary, formed at the expense of the Rev. John Noble Shipton, B. D. of Balliol College, Oxford, who has been many years resident in that parish, and a great benefactor to its church, from the materials of the elegantly carved skreen which once separated the church from the chancel, the production of an age long since passed away, but which was taken down and thrown by as lumber upwards of half a century ago. These have lately been presented to the Church, no expense having been spared in their formation, and are placed on each side of the altar.

The venerable buildings above described are well worthy the inspection of every admirer of ecclesiastical architecture: may they long remain the ornaments of the county in which they are situated, a county eminently distinguished by the elegance and beauty of its sacred edifices; and it is to be hoped that they will never want those who have the ability and the will to come forward in their behalf. Be it remembered also that the zeal shewn on such occasions will ever be creditable to the parties concerned, and highly advantageous to the community. Most sincerely is it to be wished that we had many more such friends as those alluded to; but we will hope the number is increasing; at least it is certain, that in the present day there are appearances of a revival of church architecture, and that our times have displayed some bright examples of liberality in this way.

B. C.

SURNAMES OF BISHOPS.

MR. EDITOR,—Allow me, through the medium of your pages, to suggest the propriety of specifying the *surnames* of the Bishops of our church in the title-pages of their works.

The practice of designating them merely by their *Christian* names, with the names of their dioceses, is attended with great inconvenience to most persons. And I cannot see that even the Clergy are bound always to know who is bishop of every diocese, even at the present time, much less who *was* bishop a hundred, fifty, or even five years ago. Yet we have not only Charges, and other works, now published for the *first* time with this sort of title (as, for instance, “*Some Account of the Writings and Opinions of Justin Martyr*, by *John, Bishop of Lincoln*”), but repeated editions of *old* works in the same way (as, for instance, “*An Exposition of the Thirty-Nine Articles*,

by Gilbert, Bishop of Sarum," and "An Exposition on the Creed, by John, Lord Bishop of Chester"), without any intimation who the authors were, or when they lived.

I have now before me Jones on the Canon of the New Testament, in the Index to which, under the letter C, I find, "Canterbury, present Archbishop of, denominates," &c. The book was printed in 1798, without a hint that it had ever appeared before. (Archbishop Wake, the prelate referred to, died, I believe, before 1740.)

I venture to suggest the propriety of departing from a custom which gives needless trouble to most persons, at the same time that it savours somewhat of affectation.

I am, Sir, your obedient servant,

M.

MARK IX. 49.

MR. EDITOR,—I beg to offer to you the following observations, in explanation of that *obscure and much canvassed* text, Mark ix. 49—"For every one shall be salted with fire, and every sacrifice shall be salted with salt."

The first point to be considered in every obscure passage of Scripture is, how would it be understood by those to whom it was addressed? Now, here, our Lord was speaking to Jews, and makes use of an illustration taken from a well-known ordinance of their ceremonial law, Levit. ii. 13—"Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." It is a well-known and remarkable fact, that the same custom was practised by heathen nations, of salting every offering of flesh before it was consumed on the altar, Plin. Nat. Hist. xxxi. 7. "Maxime in sacris intelligitur autoritas quando nulla conficiuntur sine mola salsa." Hor. Od. iii. 23, 20, Sat. ii. 3. Now, this custom was, no doubt, intended to imply, that nothing was fit to be offered to God until it had undergone a previous process of *purification*. For it is certain, that a notion commonly prevailed, (whether derived from this custom, or whether the custom itself were founded on the older established opinion) that salt was emblematical of purity and holiness. And therefore, by *salting* the sacrifices, it was understood that they were *purified*. This, Maimonides says, was the purpose for which salt was necessary; and he gives us the opinion prevalent amongst the Jews. The disciples, therefore, would naturally understand the metaphor of "being salted," especially, when spoken in reference to sacrifices, to mean "being purified." And with regard to the expression of being salted *by fire*, we know how commonly the writers of the New Testament use the metaphor of *a fire*, to express the severe trials and persecutions by which the faith of the early Christians was proved and purified. 1 Cor. iii. 13—15; 1 Pet. iv. 12; *ibid.* i. 7; Jude v. 23.* So that the disciples

* Ignatius, v. 28, says that tribulation is necessary for the children of God. "At igniti, apti sint ad convivium regis." Theophylact, quoting the passage of St. Mark, πᾶς γὰρ πυρὶ ἀλίσθησεται, interprets it πᾶς τις ΔΟΚΙΜΑΣΘΗΣΕΤΑΙ.

would understand the whole expression to mean,—“ Every one shall be tried and purified in the fiery trial of temptation, before he can be presented unto God, as perfect in Christ Jesus, as every burnt sacrifice under the law is purified with salt before it is offered on the altar to God.”

Let us now see how this is connected with our Lord's foregoing observations. The conversation arose from a circumstance recorded in the thirty-third verse, (which should be borne in mind during the whole of the remaining part of the chapter,) namely, a dispute amongst the disciples, “ which of them should be the greatest,” in the expected kingdom of their Lord. Our Saviour evidently designs to check their ambitious and selfish desires, and to give them juster notions of what they would be called to as his disciples. “ He set a child in the midst,” as an example of docility and simple-mindedness, v. 36. He checked the jealous spirit of John, which had led him to forbid one whom he had seen casting out devils in his Master's name, v. 38. And then he went on to teach them, v. 43, that in His kingdom, so far from being at liberty to contend for worldly preeminence, they must hold themselves in readiness to give up every worldly possession if their duty to him required the sacrifice; that if any thing as valuable as a hand, or a foot, or an eye, were a cause of offence to them, they must “ cut it off, and cast it from them;” because it would be better to make any sacrifice, than to be cast into hell, “ where their worm dieth not, and their fire is not quenched,” v. 48. And then follows the passage in question, which, in the sense that I have put upon it, keeps up the connexion of the discourse, and is prophetic of the severe trials to which the sincerity and constancy of the first believers would be put, before they should be counted worthy to enter upon their reward. Perhaps it may be considered as bearing reference more immediately to the Apostles, as preachers of the Gospel, in which character our Lord seems to be speaking of them in v. 42; and to which he again alludes in v. 50. And we may continue the paraphrase thus: “ Salt is good, but if the salt have lost its savour, wherewith will ye season it?”—I send you to purify and save mankind; see then the necessity of being yourselves pure and holy, in principle and conduct; for if you, who are to preach the Gospel to others, be yourselves corrupted by carnal motives, and distracted by selfish disputes, how mischievous will be the result, both to yourselves, and to the cause you serve! Therefore, “ have salt in yourselves, and have peace one with another;” have the seasoning grace of true religious principle, and labour to convert the world in mutual concord, and unite with one another.*

I am, sir, your obedient servant,
G. B.

* See our Number for February, 1829, p. 118.

CHURCH SOCIETIES.

MR. EDITOR,—I am desirous, through the medium of your excellent miscellany, of calling the attention of Churchmen to a point which appears to me of far greater consequence than common practice seems to consider it.

The insufficiently supported state of the Society for the Propagation of the Gospel in Foreign Parts has been frequently adverted to; not, perhaps, so much as the subject deserves. But there is another Society, which, I hesitate not to say, is more important still: one, too, which we in England are still more bound to patronize, because its objects are so perfectly domestic. Need I specify the Society for Promoting Christian Knowledge?—a Society which, perhaps, has achieved a greater amount of good than any community which has ever existed. An apathy, in itself inexplicable, but fearfully harmonizing with other signs of the times, never inquires how it comes to pass that some of the provincial reports of this Society exhibit district funds in a state of rapid decay; much less is any measure advanced, at all calculated to arrest this tremendous evil.

The Christian Knowledge Society has never paraded its claims; no platforms, no speeches; none of the tinsel and jingle of cant. Quiet and dignified, its reports have attested to its patrons the vast aggregate of good which it has wrought; while every parish pastor who has employed its varied means of edification, has had cheering testimony of its blessed power, and thanked the Divine mercy for its existence. A lending library, under its patronage, and by its munificence, was established in a parish of which I was formerly curate; and in one year I had the satisfaction to see, in a very rude community, many, in consequence, learn to read; and many, who could read, become intelligently religious characters. And shall this noble reservoir of "living waters" be allowed to expend itself without any effort to meet the exhaustion?

To discover the cause of a disease is, generally, some approach to a remedy. Now I think I can allege at least a concurrent cause in the present case. The Church Missionary Society has, beyond all question, greatly injured the Society for the Propagation of the Gospel. I believe that the Bible Society has had a similar effect on the Society for Promoting Christian Knowledge. Not that the Bible Society deserves the reprehension which justly attaches to the self-styled *Church Missionaries*. The objects of the Bible Society are avowedly distinct from those of the Christian Knowledge Society; while the designs of the Church Missionaries are avowedly the same as those of the corresponding institution in our Church. Still the two former Societies frequently clash in a manner very injurious to that which it is the duty of every churchman to prefer.

That such is his duty may, I think, be easily proved. I now set aside all dark doings about the Apocrypha,—all salaries of *honorary* secretaries, &c. &c., all incumbrances, in short, which have never clogged the free and honourable course of the Church Society in the century of its noble career. I will suppose the Bible Society freer from imputation than its own reports exhibit it; I will suppose it faithfully to execute the objects which it professes,—the circulation

of the Bible without note or comment, ORAL or otherwise. Even then, with the Churchman it ought to rank below the Christian Knowledge Society. They that are of the household of faith have claims above those of the heathen; our own communion above the rest of our countrymen. Now the Christian Knowledge Society circulates not only the Bible, in the languages spoken in these islands, (and that ON LOWER TERMS than the Bible Society), but the Prayer-book also, and a vast number of the most useful familiar tracts. It also founds parochial libraries;—institutions of the most beneficial description. All this the Bible Society *cannot* do: its exclusive nature may very well adapt it to general patronage; but its claims to the particular patronage of the Church must be far less than those of a Society which can effect so wide a range of beneficence. I reside at present in a parish which has its "Bible Association,"—a thing by no means wanted on the spot, since almost every cottage is provided with a Bible. The villagers are constantly making application to the Secretary of that Society to furnish them *Prayer-books*; which, (by what rule I know not) he is *forbidden*, as he states, to supply, even from the resources of the Christian Knowledge Society. What churchman can doubt that a similar Association, in connexion with the Christian Knowledge Society, would be productive of incomparably greater advantage?

Now, Mr. Editor, the point I here wish to press, is this. Are there any churchmen contributing to the *Bible* Society, and not to the Church Society? I believe there are few. If these few be *genuine* churchmen, they are so, because, without passing any judgment on other men, they believe church principles to be the *best* principles; and if they be genuine Christians, they will consider their own population before the heathen. They will, therefore, for these reasons, see the propriety of transferring their subscriptions to the Church Society. But there are many churchmen who subscribe to both; and to such I would say, the inadequacy of the resources of that establishment which has the stronger claims on you for its important undertakings is obvious; the PROSPERITY of the other is abundant. Transfer therefore your subscription to those funds where your exertions will be turned to so much better account.

But I by no means charge our defective support on the encroachments of the Bible Society. There may be other causes. It is time they should be investigated. Meanwhile, all honest and zealous churchmen should rally in support of the Christian Knowledge Society. District Societies should be formed; new subscriptions made, where none exist already. I shall be happy to hear what the lapse of another month may produce from your correspondents, either in the way of elucidation or direct remedy. I, for my own part, shall be ready to contribute my humble assistance in any way which may be least ineffectual. The past achievements of the Society ought to be known, and the indifference of this *liberal* age (wo worth the word!) met by a manly remonstrance; it would be at least putting to trial the boasted liberality of our days, and would either procure us friends, or discover our enemies:—perhaps both.

A REAL CHURCHMAN.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

SERVITUDE PREVIOUS TO MARRIAGE.

Gen. xxix. 18.—“And Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter.”

THE inhabitants of Haouran, to the east of Jordan, earn their living very hardly. I once met with a young man, who had served eight years for his food only; at the expiration of that period, he obtained in marriage the daughter of his master, for whom he would, otherwise, have had to pay seven or eight hundred piastres. When I saw him, he had been married three years; but he complained bitterly of his father-in-law, who continued to require of him the performances of the most servile offices, without paying him any thing; and thus prevented him from setting up for his family.—*Burckhardt's Travels in the Holy Land*, p. 297.

THE UNITY OF THE GOD OF THE UNIVERSE, AND WORSHIP OFFERED ON HIGH PLACES.

Gen xxxi. 54.—“Then Jacob offered sacrifice upon the mount.”

Isaiah ii. 3.—“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

The acknowledgment of one supreme Deity, omnipotent and universal, appears to prevail in the most remote parts of the interior of Africa, from the following anecdote of Selym of Assouan, in Mackrizi's History and Description of Egypt, written in the beginning of the fifteenth century:—“Selym adds, that he had seen a man in the audience chamber of the chief of Mokra, and had asked him about his country; he replied, that it was three months' journey from the Nile.” When questioned about his religion, he said, “My God and thy God, and the God of the universe, and of men, is all one.” When asked where God lived, he answered, in heaven, and again declared the unity of the Almighty. He related, that when the rains tarried, or plagues and pestilence visited them or their cattle, they ascended the mountain to pray to the Almighty, &c.—*Burckhardt's Travels*, p. 501.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Huntingdon District Committee.

At the General Annual Meeting of this Committee, held at the Shire Hall, Huntingdon, on Friday, January 15, 1830, the Rev. E. Maltby, D.D. in the chair, a statement of the receipts and payments, during the last year, having been previously audited, was laid before the members present, of which this is a summary.

	£.	s.	d.
Receipts	101	10	3
Payments	70	10	6
Balance in hand ..	£30	19	9

After which it was resolved, “That in consideration of this balance, the sum of 25*l.* be remitted to the Trea-

surers of the Parent Society, as a Donation from this Committee, in addition to 12*l.* 8*s.* 2*d.*, the difference of price of books, &c. sold to non-members of the Parent Society, as required by Rule VIII. for the Regulation of District Committees."

The Rev. H. Parsons having expressed his wish to resign the office of Assistant-Secretary, on account of his removal to a greater distance from Huntingdon, it was resolved, "That the thanks of the Committee be given to Mr. Parsons, for his valuable ser-

vices; and that the Rev. H. Margetts, Vicar of St. Mary's, Huntingdon, be elected Assistant-Secretary in his stead.

The following books and tracts have been issued from this Depository, from the first institution, in January, 1812, to December 31, 1829; viz. Bibles, 1760; Testaments, 2484; Common Prayers, 6172; other bound books and tracts, 22,312.

EDWARD EDWARDS, } Secretaries.
H. MARGETTS, }
Huntingdon, Feb. 11, 1830.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Barbados.

I SEND you the account of our first Chapel; two others, larger, are nearly finished, and the ground for three more offered. A like spirit is, I trust, rising; and that already shewn in the erection of these Chapels most encouraging.

On Tuesday, the 15th instant, St. Mark's Chapel, in the parish of St. John, was consecrated. This is the second building which has been erected in this island for the purpose of public worship, and consecrated by the Lord Bishop, since his Lordship's arrival in this Diocese. The idea of building a Chapel in that vicinity (near Consetts') having been suggested, for the first time, on the 10th of September, a site for the projected edifice was immediately offered by Forster Clarke, Esq., on part of the lands of the "Society for the Propagation of the Gospel in Foreign Parts." The most remarkable circumstances connected with the erection of this Chapel are, first, the very short time in which it has been completed—exactly ten weeks from the day on which the first stone was laid, namely, the 6th of October; and, secondly, the very moderate sum which has been expended on it, being not quite 300*l.* currency. Many peculiarly favourable circumstances, however, have concurred to lessen the expenses, and to facilitate the work.

Much praise is due to all those immediately concerned in the erection of the Chapel, particularly to Joseph Connell, Esq., to whose indefatigable zeal, and unremitted personal attention, it is principally owing that this very neat structure has been completed with such despatch, and for so small a sum. The Chapel is 50 feet long, 25 feet wide, and 12½ feet high in the exterior dimensions, and is capable of accommodating 230 persons. His Excellency the Governor was present on the occasion; and, after the ceremony of consecration was concluded, visited Codrington College, in company with the Bishop, and, having inspected it, passed on to the Society's Chapel on the hill. The children of the Sunday and daily Schools, amounting to 101, with all the grown people on the Society's estates, lined the way from the brow of the hill to the Chapel and the School. His Excellency and the Bishop then proceeded to visit the Chaplain's Lodge, and the Codrington Foundation School. The party dined at the Society's estate. The weather was remarkably fine and pleasant, and every thing singularly well arranged and executed; and it may be reasonably hoped, that St. Mark's Chapel will prove a blessing to the neighbourhood.

NATIONAL SOCIETY.

St. Martin's Vestry Room, February 3, 1830.

UNIONS.—Holmfirth, Yorkshire; North Leach, Gloucestershire; Sidbury, Devonshire; and Thornton, Yorkshire.

GRANTS.—Rochester, Derbyshire, conditional, 100*l.*; Clerkenwell, Mid-

dlesex, additional, 200*l.*; Wigan, Lancashire, additional, 50*l.*; Shirenewton, Monmouthshire, additional, 30*l.*; Richmond, Yorkshire, 30*l.*; North Leach, Gloucestershire, 80*l.*; Stone, Staffordshire, conditional, 150*l.*; and Sidbury, Devonshire, conditional, 150*l.*

CLERGY MUTUAL ASSURANCE.

WE are requested to inform our readers, that the Directors of the Clergy Mutual Assurance Society, are about to publish a prospectus of their intentions and designs, in such a form

as will serve to point out, in a clear and popular manner, the advantages that are likely to result to the Clergy at large from the formation of such a Society.

POLITICAL RETROSPECT.

DOMESTIC.—The King's health is much improved.

According to His Majesty's command, both Houses of Parliament assembled on the 4th of February, for the despatch of public business, when the session was opened, as usual, by the King's speech. In this document (generally considered as the epitome of the affairs of the state, which will engage the attention of the Houses,) his Majesty assures his Lords and Commons of the friendly feelings of foreign powers towards this country; notices the conclusion of a treaty of peace between Russia and the Porte; declares that his endeavours to accomplish the remaining objects of the Treaty of the 6th of July, 1827, have been unremitting, and anticipates an early communication of the measures determined on, for the arrangement of the affairs of Greece; announces his inability to effect a reconciliation between the Princes of the House of Braganza, and that he remains undetermined as to the propriety of recognizing the

usurper, by renewing his diplomatic relations with Don Miguel; assures the Commons, that every attention shall be paid to economy, and that a considerable reduction will be made in the public expenditure, without diminishing the efficiency of our naval and military establishments; admits the deficiencies of the revenue; proposes the adoption of new regulations for facilitating the administration of justice, and improving the practice of the courts; asserts the increase of the export of our manufactured goods; laments that distress should prevail among the agricultural and manufacturing classes in some parts of the kingdom; and concludes, by expressing his confidence in their concurrence in every measure calculated to maintain the credit of the government.

The Address, as usual, was moved; it met with a strong opposition, particularly in the lower house; and on the principle, that the distress of the country is not partial, but universal; but it was carried by a majority of 62 in the Peers, and 85 in the Commons.

Bills of a beneficial tendency have since been introduced, for the future regulation of the Court of Chancery; and Committees, both of Lords and Commoners, have been named, to inquire into the expediency of renewing the East India Company's Charter.

With respect to the Church Establishment, we can assert confidently, that the present Government is determined to protect it against all attempts to diminish her property or influence, and that the Ecclesiastical Commission is intended to give strength to the Church, by rendering the Ecclesiastical Courts less objectionable, and not to undermine it, by proposing dangerous innovations.

IRELAND.—The recently contested election of a member, to represent in Parliament the county of Limerick, has renewed the scenes of disorder and tumult which were exhibited at the election for the county of Clare last year. Mr. Dawson, the liberal member, who supported the papistical measures of the last session, did not, by that step, receive the grateful support of the Popish party; whose priests instigated their wretched slaves to every act of violence, to prevent his return, and carry that of Colonel O'Grady. The voters for the former had no personal safety, but in the protection of the police, supported by the military; and, in some cases, that was not sufficient to preserve them from severe bodily injury. Finally, Mr. Dawson withdrew from the contest, intending, as his friends state, to petition the House of Commons against the election of his opponent.

FRANCE.—The administration of France has so far consolidated its strength, as no longer to furnish apprehensions of any immediate change. The measures now most under contemplation, are the reduction of the national debt, the improvement of the navy, and the extension of national education. A reduction of five per cent. stock, to four per cent. is anticipated. Confidential communications are required periodically, from the commanders of every vessel in the King's navy, to the Minister of Marine, on the character, ability, and conduct of the officers of his ship,

that the Sovereign may know in whom to confide—an excellent regulation, if faithfully applied, and judiciously acted upon. The preparations making at Toulon, for the more closely investing Algiers, are carrying forward with great activity.

PORTUGAL.—The Empress Queen, to whom so many of the calamities of Portugal may be justly attributed, expired at Lisbon, on the 7th of December, of water in the chest. Don Miguel's attempt to raise money, by loan, in Holland, has completely failed. The Marquis de Chaves, who led the party of Don Miguel against the Constitutionalists, has fallen under the distrust, and consequent displeasure of his master, to avoid whose frenzy, he retired into the province of Tras os Montes, the scene of his former exploits, but where he has been pursued and taken prisoner.

Throughout the Peninsula, the weather has been severe in the extreme, and the injuries sustained by the husbandmen unprecedented. The destruction of cattle by the cold has been great, and the olives have received so much damage, that the crops are despaired of for more than the ensuing year. Even in the mild climate of Andalusia, severe frost has been experienced. The Tagus has been frozen, and the mortality among the inhabitants has been so great, as almost to resemble a pestilence.

GERMANY.—The Duke of Brunswick has quitted his duchy and gone to Paris, taking with him all the treasures of his state, and sundry valuables deposited in the public treasury, on account of their rarity or worth. He is not expected to return. A report has been circulated, but we know not on what authority, that the states of Brunswick Wolfenbuttel will be incorporated with the kingdom of Hanover.

Vienna has afforded a new proof of the intolerant spirit of Popery, and the rebellious temper of its ministers, when the opportunity of displaying it offers. Many of our readers know that when a member of the imperial family dies, the Convent of the Capuchins, at Vienna, preserves the body; the Chapel of Loretta, in the

Augustine Convent, the heart; and the Cathedral of St. Stephen, the bowels of the deceased. The Archduchess, who was a Protestant, lately died, esteemed and beloved by all her august relatives. The Emperor, whose attachment to the Roman Pontiff none can doubt, issued the usual orders for her interment. The priests of the two last-mentioned places positively refused to receive their portions of the corpse. The Capuchins of the former determined not to bear the remains of a deceased Protestant to the vault. The imperative command of the Emperor alone opened the way, and the beloved Archduchess, whose husband had been the military saviour of his country, was conveyed to her final resting-place by her own domestics. Some Protestant Clergymen, who had gained admittance to view the solemnity, were forcibly expelled by these Capuchins from their holy precincts.

EASTERN EUROPE.—The intercourse of the ministers of Russia and the Porte, is frequent, with every external demonstration of friendship, and a happy issue of their negotiations. The government of the Czar is very active in raising the military establishment of his empire to its full quota, and replenishing the arsenals. The Sultan is equally indefatigable in recruiting his army, which he has already raised to 100,000 infantry, and 30,000 cavalry. These are disciplined upon the European model, and he frequently inspects the drilling of them in person. The resources of his remaining dominions are applied to the improvement of his military establishment, with all the authority of a despot, and the energy which he so greatly possesses. It marks the influence he has attained over his superstitious subjects, no less than it does his own taste, that he has dared and effected the introduction of the Italian opera into his capital.

GREECE.—The interests of Greece continue to engage the attention of the Cabinets of the great Powers, and they are probably yet far from any final arrangement. Several particulars have transpired of great importance, and calculated to give general satisfaction. The territory of this new state is not to be limited to the Morea, but will extend so far beyond as to comprise most of the ancient Grecian republics within its boundary. Perhaps Candia may form a part of it. No particular form of government will be imposed on this people. The powers interested in their welfare will only suggest to the national Congress, for their adoption or rejection, such measures as they may think advisable. The same moderation will be preserved in the nomination of their future Chief. The frequent intercourse which has taken place between Prince Leopold of Saxe Cobourg, and the ministers of these powers, has revived the idea that the former is to be the Sovereign of Greece.

AMERICA. — *United States.* — The financial report presented to Congress, is of the most favourable description. It states the last year's revenue to have been 30,574,666 dollars. The expenditure, 26,164,595 dollars, leaving a clear surplus revenue of nearly four millions and a half of dollars. The sinking fund more than twelve millions; and the whole of the public debts, forty-eight and a half millions of dollars, which that sinking fund will entirely discharge in less than six years.

BRAZILS. — The new Empress, (daughter of the celebrated Eugene Beauharnois, whose fidelity was so nobly proved, at a period when self-interest was evidently the ruling principle) has arrived at Rio Janeiro; and her inauguration as Empress of the Brazils, has been marked by the institution of a new order of knighthood—that of the Rose.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH.

THE first stone of a new Church, dedicated to St. Thomas, has been laid at Brampton Moor, near Chesterfield, Derbyshire, intended as a Chapel of Ease to the parishes of Chesterfield and Brampton.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baines, Edward.....	Domestic Chapl. to the Earl of Buchan.
Black, Robert	Morning Preach. at the National Society's Chapel, Ely Place, London.
Bleeck, William.....	Chapl. to Froxfield Hospital, Wilts.
Cape, William	Head Mast. of Gram. School at Peterborough.
Churton, Edward	Head Mast. of Hackney Church-of-England School.
Perkins, R. B.	Head Mast. of Gram. School at Aylesbury, Bucks.
Stratton, George W....	Domestic Chapl. to the Right Hon. Harriet, Dowager Countess of Massereene.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barlow, John	Little Bowden, R.	Northam.	Peterboro'	Rev. J. Barlow
Bennett, J. T.	Minor Can. in Cath. Ch. of St. Paul, London	London		Dean & Chapter
Bleeck, William ..	Huish, R.	Wilts	Sarum	{ Trustees of Frox- field Hospital
Dealtry, W. D. D.	{	Chanc. of the Diocese of Winchester	Bp. of Winchester	
	{	and Clapham, R.	Surrey	Winchest. Bowyer Atkins, Esq.
	{	and Watton, R.	Herts	Lincoln Samuel Smith, Esq.
	{	to Preb. in Cath. Church of Winchester		Bp. of Winchester
De Brett, H. S. ..	Broughton, R.	Lincoln	Lincoln	{ Mrs. De Brett, by her Trustee
Edwards, James ..	Newington, R.	Oxford	Oxford	Abp. of Canterbury
Farwell, William ..	St. Martin, R.	Cornwall	Exeter	{ Countess of Sandwich & Earl of Darlington
Fisher, R. W.	New Hulton, P. C.	Westm.	Chester	V. of Kendall
Haden, A. Bunn	{	Brewood, V.	Stafford	Lichfield Dean of Lichfield
	{	with Featherstone, C.		
Jackson, Jeremiah	{	Elme, V.	Camb.	Ely R. of Elme
	{	with Emneth, V.	Norfolk	
	{	to Preb. in Coll. Church of Brecon	Brecon	Bp. of St. David's
James, Charles....	Evenload, R.	Worcester	Worcester	Mrs. A. James
James, Josiah	Eyton, C.	Hereford	Hereford	
James, Thomas ..	{	Llandefally, V.	Brecon	St. David's G. P. Watkins
	{	with Crickadarn, C.		
Jelf, Richard W....	Can. of Christ Church, Oxford	Oxford		
Moore, J. C.	Measham, P. C.	Derby	Lichfield	W. Wollaston, Esq.
Moule, Horatio ..	Box, V.	Wilts	Sarum	
Paulet, Lord C. ...	{	Wellesbourne, V.	Warwick	Worcester Lord Chancellor
	{	with Walton Deville, R.		
Rose, Hugh James	{	Preb. in Cath. Church of Chichester		Bp. of Chichester
	{	and Horaham, V.	Sussex	Chichest.
	{	to Bocking, Dean.	Essex	Cant. } Abp. of Canterb.
	{	and Hadleigh, R.	Suffolk	
Templer, John	West Ogwell, R.	Devon	Exeter	P. J. Taylor, Esq.
Trist, Samuel P. J.	Vernan, V.	Cornwall	Exeter	D. & C. of Exeter
Vaughan, W.	{	Astley, C.	Salop	Hereford } P. C. of St. Mary, Salop W. E. Owen, Esq.
	{	to Pontesbury, 3d port. R.		
Walpole, Thomas	{	Beechamwell, St. John, R.	Norfolk	Norwich J. Motteux, Esq.
	{	St. Mary, R.		
Williams, John ..	{	Llanfaes, C.	Anglesea	Bangor W. Bulkeley, Esq.
	{	and Penmon, C.		

CLERGYMEN DECEASED.

On Monday, February 1, at the Vicarage House, St. Margaret's, in Leicester, after a very short illness, in the sixty-ninth year of his age, the Rev. Thomas Burnaby, A. M. Vicar of that parish, Rector of Misterton, one of the senior acting magistrates, and one of the oldest incumbents in the county, having been inducted into Misterton, in March, 1786. He was the eldest son of the Rev. Robert Burnaby, LL.B., who was Vicar of St. Margaret's, Rector of Wanlip, and Prebendary of Lincoln, by Katherine, only child of Thomas Jee, Esq. of Leicester. He was of Clare Hall, in the University of Cambridge, B. A. 1784, M. A. 1787; and was chosen a Dixie Fellow of Emmanuel College, in August, 1789. He married Lucy, fourth daughter of Richard Dyott, Esq. of Freeford, in the county of Stafford, by Katherine, only daughter of Thomas Herrick, Esq. second brother of the late William Herrick, Esq. of Bean Manor Park, and has left a disconsolate widow and ten children to lament their irreparable loss. In 1795, when the county was in a most disturbed state, an alarming riot broke out at Barrow-upon-Soar, in this county; accompanying the Leicester troops of Yeomanry-Cavalry, the subject of this memorial, by his firmness as a magistrate, aided by the good conduct of the Yeomanry, was mainly instrumental in quelling the disturbance. For this service he publicly received the thanks of Government, through the Judges, at the following assizes. He was the fondest and best of husbands, the kindest and most affectionate of fathers, whose greatest happiness was in the bosom of his family. Those who knew him best, esteemed him most. Totally free from hypocrisy or guile, he endeavoured to do his duty to God and man. Could apparent health and strength have ensured continuance on earth, it might have been looked for in him; but at the close of a day spent in the utmost cheerfulness and vigour, he was, in less than half an hour after lying down upon his pillow, summoned to resign his life into the hands of him who gave it.

Name.	Preferment.	County.	Diocese.	Patron.
Freeman, J. Stuart.	Chalfont, St. Peter's, V.	Bucks	Lincoln	St. John's Coll. Oxf.
Hay, T. D. D. . .	Canon of Christ Church	Oxford	Norwich	Bishop of Norwich Chanc. of Duchy of Lancaster Bp. of Winchester
	and Belton, R.	Suffolk		
	and North Repps, R.	Norfolk		
Iremonger, L. . .	Preb. in Cath. Church of Winchester		Winchest.	J. Iremonger, Esq.
	& Goodworth Clatford, V.			
Kemble, Nash	and Wherwell, Preb. sin.	Hants.	London	W. Smith, Esq. Bp. of St. David's
	Little Parndon, R.	Essex		
Morgan, William .	Preb. in Cath. Church of St. David's	Cardig.	Pemb.	Lord Chancellor
	and Lampeter, R.			
	& Llandwy Welfrey, V.			
Owen, William . .	with Crinow, C.		Hereford	Bp. of Hereford
	Almeley, V.			
	and Ryme, R.	Dorset		
Pett, Phineas, D.D.	Archdeacon of Oxford		Winchest.	Bishop of Sarum
	and Canon in Cath. Church of Oxford			
	and Preb. in Cath. Church of Sarum			
Reynolds, T. . . .	and Chilbolton, R.	Hants	Canterb.	Mr. & Mrs. Brockett
	and Newington, R.	Oxford		
Tanner, Thomas . .	Little Bowden, R.	Northern.	Peterboro'	Balliol Coll. Oxford
Valpy, E. J. W. .	Tanner, Thomas . .	Colchester, Holy Trin. R.	Essex	London
	Norwich, St. Simon,		Norfolk	Norwich
	and St. Jude, R.			
Williams, David. .	& Stangford Dingley, R.	Berks	Sarum	Rev. E. Valpy, D. D.
	Wigmore, V.			
	with Leinthal Starks, C.	Hereford	Hereford	Bishop of Hereford

Name.	Residence or Appointment.
Glover, Bright	Jersey.
Mildmay, Charles St. John .	Boulogne.
Prince, Thomas, D.D.	Alt. Morning Preacher at Oxford Chapel, London, and Fell. of Wadham Coll. Oxford.
Scott, Allriet	Leiston, Suffolk.
Wingfield, Edward John . .	Student of Christ Church, Oxford.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

James Adey Ogle, M. D. F. R. S. of Trinity Coll. has been unanimously elected, in Convocation, to the Clinical Professorship, on the Foundation of the late Lord Litchfield, vacant by the death of Dr. Bourne.

Rev. George Morris, M. A. Scholar of Corpus Christi, has been nominated a Master of the Schools in the room of the Rev. Robert Eden.

William Rosser Williams, Esq. M. A. and Michel Fellow of Queen's Coll. has been unanimously elected, in Convocation, to the Vinerian Fellowship, vacant by the marriage of the Hon. Philip Henry Abbott.

Messrs. George Cox and Thomas Bradley Fooks, Scholars of New Coll. have been admitted Fellows of that Society; and Mr. Robert Jackson has been admitted Scholar of the same.

At a Convocation, holden for the purpose of electing a Scholar on Mr. Viner's Foundation, in the room of Mr. Williams, lately elected a Fellow on the same Foundation, the numbers at the close were—

For Mr. Giles, Scholar of Corpus....	94
For Mr. Whatley, Michel Exhibitioner of Queen's	76
For Mr. Ormerod, Hulme's Exhibitioner of Brasennose.....	36

Messrs. George Clark and Henry Barry Domville, Commoners of University Coll. have been admitted Scholars on Sir Simon Bennet's Foundation in that Society.

DEGREES CONFERRED.

BACHELOR IN CIVIL LAW,
(By commutation.)

Charles Barker, Trinity Coll.

MASTERS OF ARTS.

Rev. H. W. Maddock, Fell. of Brasen. Coll.
Rev. George Landon, Worcester Coll.
Rev. Thomas L. Wheeler, Schol. of Worc.

Rev. H. Spencer Markham, Christ Church.
Rev. Philip Henry Nind, Christ Church.
Rev. Thomas Dawson Hudson, Exeter Coll.
Rev. Robert Isham, Brasennose Coll.
Rev. Charles Wools, Pembroke Coll.
Lawrence Eberall Judge, New Coll.
Rev. John Atkins, Worcester Coll.
Rev. John Poulett M'Ghie, Queen's Coll.
E. Dawson Legh, Balliol Coll. Grand Comp.
Robert Evans, Fell. of Jesus Coll.
Rev. Charles Williams, Fell. of Jesus Coll.
Rev. Isaac Smith Litchfield, Trinity Coll.

BACHELORS OF ARTS.

John T. Ord, Exeter Coll. Grand Comp.
Charles R. Carter Petley, St. John's Coll.
Henry E. Knatchbull, Schol. of Wadham.
Robert Morris, Christ Ch. Grand Comp.
William Cooper, Lincoln Coll.
Christopher Richardson, Exeter Coll.
Thomas F. H. Bridge, Christ Church.
Charles P. Eden, Oriel Coll.
Daniel Vawdrey, Brasennose Coll.
Thomas Need, University Coll.
George Neale Barrow, University Coll.
Sidney Godolphin Osborne, Brasenn. Coll.
James Arthur Dunnage, Brasennose Coll.
G. Robertson Edwards, Brasennose Coll.
Thomas Freeman, Brasennose Coll.
Henry Sims, Exhibitioner of Pembroke Coll.
Edmund May, Worcester Coll.
William John Phillpotts, Oriel Coll.
Edward Parker, Oriel Coll.
Edward Ashe, Balliol Coll.
John Smith, Queen's Coll.
George Philips, Queen's Coll.
Edward Hussey, Christ Ch. Grand Comp.
Salisbury Humphreys, Brasennose Coll.
Arthur George Palk, Christ Church.
Horatio Samuel Fletcher, Queen's Coll.
John Bugden, Trinity Coll.
John Reed Munn, Worcester Coll.

Thomas Paddon, Esq., sometime Fell. of Caius Coll. Camb. has been admitted, *ad eundem*, of this University.

CAMBRIDGE.

GRACES.

The following Graces have passed the Senate:—

To affix the university seal to a letter of thanks to the Hon. East India Company, for a valuable collection of dried plants, presented by them to the Botanical Museum.

To appoint Professor Henslow Pro-Proctor, in the room of Mr. Dawes, who has resigned from ill health.

To affix the seal to petitions to both

Houses of Parliament, against the following clause in an Act of the session of Parliament, of the seventh and eighth of his present Majesty, entitled, "An Act to amend the Acts for building and promoting the building of additional Churches in populous parishes:—"

"And be it further enacted, that when any person or persons shall, to the satisfaction of the said Commissioners, endow any Chapel built, or hereafter to be built, by such person or persons, with some per-

manent provision in land or monies in the funds exclusively, or in addition to the pew-rents or other profits arising from the said Chapel, such endowment to be settled and assured as the said Commissioners shall authorise and direct, it shall be lawful for the said Commissioners to declare that the right of nominating a Minister to the said Chapel, shall for ever thereafter be in the person or persons building and endowing the said Chapel, his, her, or their heirs and assigns, or in such person or persons as he, she, or they shall appoint, and notwithstanding no compensation or endowment may be made to or for the benefit of the Minister of the Church of the parish within which such Chapel may be built."

PRIZES.

The late Dr. Smith's annual Prizes, of 25*l.* each, to the two best proficient in Mathematics and Natural Philosophy among the Commencing Bachelors of Arts, have been adjudged to Mr. Steventon, of Corpus Christi Coll., and Mr. Heavyside, of Sidney Coll., the third and second Wranglers.

The Norrisian Prize for the year 1829, has been adjudged to William Selwyn,

Esq. B. A. Fell. of St. John's Coll. for his Essay on the following subject.—"The Doctrine of Types, and its Influence on the interpretation of the New Testament."

DEGREES CONFERRED.

HONORARY MASTERS OF ARTS.

The Marquis of Douro, Trinity Coll.
Hon. Gerard Wellesley, Trinity Coll.
John Thomas Wharton, Trinity Coll.

DOCTOR IN PHYSIC.

William Joseph Bayne, Trinity Coll.

BACHELOR IN DIVINITY.

Rev. E. Swanton Bunting, Fell. of Clare H.

MASTERS OF ARTS.

Rev. Samuel T. Townsend, Trinity Coll.
Henniker Peregrine Roberts, Magd. Coll.
Rev. W. Tremenheere, Pembroke Coll.

BACHELORS IN CIVIL LAW.

Rev. Harry A. Small, Downing Coll.
Rev. John Buck, Queen's Coll.

BACHELORS OF ARTS.

Inigo William Jones, Trinity Coll.
Edmund Carrington, St. John's Coll.
Frederic Charles Crick, St. John's Coll.
John Medows Rodwell, Caius Coll.
Robert Jackson, Emmanuel Coll.

BACHELORS' COMMENCEMENT PAPER.—January 23, 1830.

Those gentlemen whose names are preceded by an asterisk have one or more terms to keep previous to being *admitted* to their degrees, although they passed their examination in the following order of arrangement.

WRANGLERS.

Whitley, Joh.	Kuhff, Cath.	Raimbach, Sid.	Baily, Clare
Heavyside, Sid.	Robins, Magd.	Buston, Emm.	Barton, Joh.
Steventon, C.C.	Molyneux, Clare	Tate, Trin.	Banks, Joh.
Pritchard, Joh.	Walsh, C.C.	Chapman, C.C.	Dunnington, Joh.
Rangeley, Qu.	Whall, Emm.	Mann, Trin.	Hebert, Trin.
Pullen, C.C.	Urquhart, Magd.	Jackson, Cai.	Gibson, } Trin.
Herbert, Joh.	Ponsonby, Trin.	Heath, } Trin.	Powell, } Chr.
Walker, Trin.	Walker, Joh.	Maynard, } Cai.	Foster, Tr. H.
Birkbeck, Trin.	Pearson, Trin.	Taylor, Trin.	Wall, Cai.
Dalton, Qu.	Steel, Trin.	Tucker, Pet.	Yardley, Magd.

SENIOR OPTIMES.

Myers, Trin.	Cook, Trin.	Dalton, Pemb.	Wilkinson, Trin.
Gibson, Chr.	*Sanders, Trin.	Mosley, Trin.	Merivale, Joh.
Snow, Joh.	Hobson, Joh.	Hoare, Trin.	U. Smith, Trin.
Dowell, Pet.	England, Pemb.	Parrington, Chr.	Hilton, Trin.
Jadis, C.C.	Wordsworth, Trin.	Clarke, Joh.	Lister, Cath.
Fletcher, Pet.	Jay, Cai.	J. Smith, Trin.	Todd, Trin.
Hodgkinson, Joh.	Lawes, Joh.	Edkins, Trin.	Cosway, Qu.
Bird, } Joh.	Simpson, Cath.	Wood, Trin.	Humfrey, Down
Desborough, } Em.	Fawcett, Pet.	Watkins, Emm.	

JUNIOR OPTIMES.

Frere, Trin.	*Dolling, Trin.	Armytage, Joh.	Coates, Jes.
Hill, Joh.	Ingram, Jes.	Foster, Magd.	Carter, Qu.
Burcham, Trin.	Roberts, Trin.	Sunderland, Cai.	Prior, Qu.
Thomas, Joh.	Drake, Clare	Marsh, Joh.	Dwyer, C.C.
Cory, Pet.	Pickering, Trin.	Hore, Qu.	Reade, Joh.

Hill, Clare | *King, Cath. | *Rodwell, Cai.

ÆGROT.

Brown, Joh. | *Crick, Joh. | *Jackson, Emm. | Travis, Trin.

Ewbank, Chr.	Rees,* Joh.	Arnold, } Qu.	Boyer, } Emm.
Orde, Qu.	Francis, Joh.	*Frazer, } Pet.	*Dudley, } Cath.
Elliott, C.C.	Evans, C.C.	*Evans, } Qu.	*Feilde, Pet.
*Brown, } Qu.	Greenwood, } Jes.	Gambier, } Trin.	Blathwayte, } C.C.
Illingworth, } Trin.	Woodward, } Trin.	Babington, Joh.	Richardson, } Trin.
Arkwright, Trin.	Herbert, } Cai.	Black, } Trin.	Hovenden, Trin.
Thomas, Trin.	Hewson, } Joh.	T. Wilson, } Trin.	Downe, C.C.
Brogden, Trin.	*Izon, } Pemb.	*Darby, Pet.	Winthrop, Joh.
Moody, Joh.	Jackson, Chr.	Bagshawe, } C.C.	Hervey, Joh.
Ramshay, Trin.	Freeman, C.C.	Robinson, } Jes.	Gaskin, C.C.
Carey, Trin.	Brown, Emm.	Hall, } Chr.	Hose, Qu.
Gardner, Joh.	Hall, Clare	Hanford, } C.C.	Fitzroy, Magd.
*Carrow, Trin.	Duncan, Trin.	Layng, } Sid.	Simpson, Chr.
J. Wilson, Trin.	Holroyd, Chr.	Millett, } C.C.	D. Cooper, Trin.
*Hill, Clare	Newall, Qu.	Hookins, Tr. H.	Langton, Mag.
Whiting, Chr.	*Sanders, Qu.	*Powell, Trin.	Stocker, Qu.
Johnson, Cath.	Johns, Joh.	*Liardett, Qu.	*Carrington, } Joh.
*Walker, Tr. H.	Wells, C.C.	*Bealby, } Cath.	Shackelford, } Qu.
*Barker, } Jes.	*Hon.A.Phipps, Tr.	Kirkpatrick, } Pet.	Jackson, Qu.
*Sunderland, } Trin.	Terry, Joh.	Fawcett, } Chr.	Jackson, Mag.
Farr, Joh.	Stainforth, Qu.	Le Gros, } Down	*S. Longhurst, } Qu.
Skipper, Emm.	Leighton, Trin.	Fitzgerald, } Trin.	*Sheild, } Joh.
Dainty, Cath.	Fosbrooke, } Cla.	Straghan, } Cath.	*Wright, Qu.
Davies, Sid.	Green, } C.C.	Barnes, } Pemb.	*Tomkins, Cath.
Nevile, Trin.	Green, Qu.	*Marsh, } Qu.	Codrington, Joh.
Jonas, Clare	Vaughan, Cai.	Rokeby, Down	Davey, Cath.
Thorp, Jes.	Davies, Trin.	Barton, } C.C.	Uthwatt, Joh.
Colley, Joh.	Rhodes, } Trin.	*Coney, } Clare	Barnard, Emm.
Harvey, Pet.	Rodgers, } Trin.	*Perry, } Trin.	Cattley, Qu.
Morgan, Joh.	Rose, Joh.	Thorpe, } Cath.	Norris, Qu.
*E.N.Cooper, } Tr.	Buller, } Tr.	C. Smith, Trin.	*Briggs, Qu.
Evans, } Joh.	Colquhoun, } Tr.	Carter, Chr.	
Weigall, Qu.	Roberts, } C.C.	Ravenhill, Trin.	
Ramsay, Clare	Bland, Cai.	Day, C.C.	
*Ld.A.Hervey, Trin.	Bass, Trin.	*West, Jes.	*Atkinson, Joh.
Borton, Cai.	Heath, } C.C.	*Biscoe, } Qu.	Burton, Trin.
Birnie, } Trin.	*Sandys, } Qu.	*Pinney, } Trin.	Choppin, Joh.
Whitmore, } Chr.	Beckwith, } Jes.	*Wilmer, } Chr.	Hunter, Trin.
*Leah, Qu.	Smith, } Chr.	Walton, Pemb.	*Parkinson, Jes.
Corles, Trin.	Wright, } Pemb.	*Waller, Qu.	*Paul, Qu.
Eley, Pet.	Crofts, } Cath.	Drawbridge, Qu.	Wade, Jes.
Lewis,* Magd.	Lockwood, } Magd.	*Nunn, Jes.	*Wharton, Trin.

ÆGROT.

Bucketon, Trin.	Quayle, Trin.	Richardson, Joh.	Trimmer, Magd.
	Walford, Trin.		

Previously examined, and now admitted.

Wood, Qu.	Robinson, Chr.	Calvert, Qu.	Reid, Trin.
	Upjohn, Qu.		

George Thackeray, Esq., Fellow of King's College, was admitted to the degree of Bachelor of Arts at the same time.

NOTICES TO CORRESPONDENTS.

The Pamphlet of Dr. Wotton, to which we referred in our last Number, is entitled, "Some Thoughts concerning a proper Method of studying Divinity." It is published by Parker, Oxford; and Rivingtons, London.

We have received several communications on the subject of "Disembodied Spirits," which must stand over for the present.

The Remarks on the advice offered to Pope Julius III. will appear shortly.

"G. B." "G. R." and "E. B." are under consideration. The lines of "C. W.'s" fair friend are pretty withal, but do not meet our views.

The tract on the "Rubrick" will be continued in our next, and concluded in the following Number.

An article on "Mr. Dale's Lectures" is unavoidably postponed.

Dr. Milner's "End of Religious Controversy" was answered by Dr. Grier, in one vol. 8vo. and published by Cadell.

* These gentlemen, and those in brackets, were equal.